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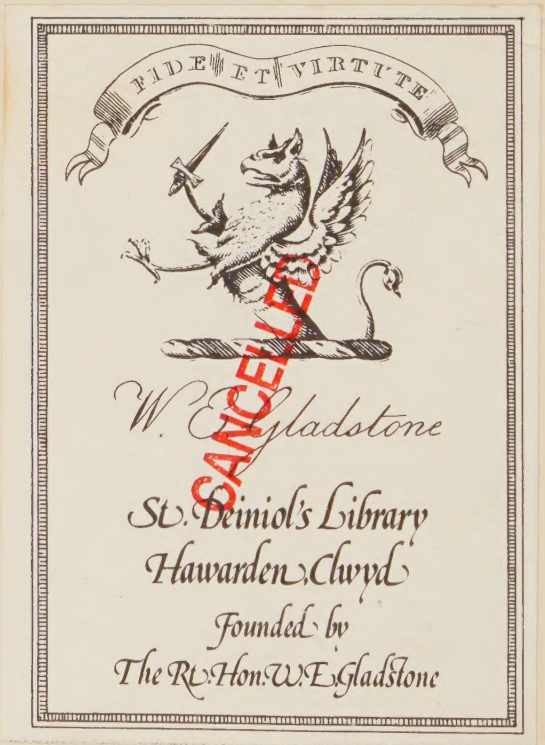
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MY HOPES AND FEARS FOR THE CHURCH

MY HOPES AND FEARS FOR THE CHURCH

EDITED BY

THE VERY REV. H. R. L. SHEPPARD

DEAN OF CANTERBURY

LONDON

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INTRODUCTION

THE collection of essays brought together in this book is in no way intended to make a bid for popular support for any particular policy for the Lambeth Conference in 1930.

To the general public, Church people seem in recent years to have been chiefly enthusiastic about what are obviously the less important concerns of religion; the issues which actually affect the world's gravest needs would seem to have played a secondary part to those which are of merely domestic importance. The unfortunate impression has been given that matters of form and ceremony, and details of business have occupied the main attention of the Church; while the fact has passed unnoticed that, in spite of these concerns, the level of selfless witness and personal service has been as high as at any time in the Church's history.

Those who have been willing at my invitation to put forth some of their hopes and fears have done so without collaboration. Our common ground is a faith that the Anglican Communion is being called at this time to serve with new life and vigour, and a belief that every attempt to induce Church people to inform themselves on the grave problems that must arise at the next Lambeth Conference is well worthwhile.

I have, therefore, had no hesitation in inviting representatives of the various schools of thought in the Church to contribute to this volume, for all who are sincerely anxious about the future do indeed want to know what men in responsible positions, and in the closest touch with the modern world, feel to be the things of the gravest import. Thoughtful people desire to hear from them what are the actual issues on which there is need for uncompromising guidance, in order that the Church may be brought into intimacy with the mind and the intention of Our Lord. Those who have written are all men to whom intelligent Church people would listen with respect if not always with agreement. I had hoped to make this book even more representative than it is. To mention six who were unfortunately unable to write, through pressure of work, I would especially have welcomed, as would my readers, the views of Dean Inge, Dr. Streeter, Dr. Major, Prebendary MacKay, Father Edward Talbot, and Mr. Sidney Dark.

The general method I have used in collecting these essays has not been to ask the contributors to write on any special subjects but to express their opinion on the issue or issues that seem to them to be the most urgent. I do not think that any of my contributors would have consented to write if they had thought they had been asked to dictate a policy to the Bishops who will be assembled at Lambeth. However guilty I may be in my own essay, nothing of this kind can be laid to the charge of the other contributors.

Let us be quite clear what the Lambeth Conference is, and what it is not. Here I can most usefully

quote from the Bishop of Middleton's essay :—" It is well to make clear at the outset that the Lambeth Conference neither possesses nor claims any authority to bind anybody. It is a fundamental principle underlying the whole conception of the Anglican Communion that its component elements are self-governing Churches, in each of which Bishops, Clergy and Laity have their respective shares in shaping policy. Together these Churches form a Confederation, linked to one another by a common inheritance of faith, worship and polity, the outward pledge of membership in which is communion with the See of Canterbury. No one of these Churches has any authority to enforce obedience from any of the others, nor can the assembled Episcopate of the whole Communion compel any of the autonomous Churches which compose it to adopt any of its proposals. The Report and Resolutions, therefore, of the Lambeth Conference possess neither infallibility nor legislative effect. They take the form of recommendations and advice. They are the considered judgments, arrived at after careful preparation and discussion, of those ' chief ministers ' whom the various Churches of the Anglican Communion by constitutional methods have set in authority, as overseers of their government, guardians of their unity and protectors of their faith. Their practical outcome depends on the extent to which they are adopted and acted upon by the competent authorities in the various self-governing groups or provinces of which the Communion is composed."

Who can doubt that in a body of this kind, that is consultative rather than executive, the compelling power of the Holy Spirit might be less fettered than

in any Assembly that by its very constitution would be subject to considerations of expediency, and sensitive to the appeal of compromise ?

If this book enables any to appreciate the problems which must be solved and encourages them to find a place for them in their prayers it will not have been wholly without purpose.

H. R. L. SHEPPARD.

The Deanery,
Canterbury.

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SOME STRAIGHTFORWARD ISSUES

By

H. R. L. SHEPPARD, C.H., D.D.,
Dean of Canterbury.

SOME STRAIGHTFORWARD ISSUES

By H. R. L. Sheppard

THE Lambeth Conference of 1930 comes at a psychological crisis, not only in the Anglican Communion, which it represents, but in a world whose ancient strongholds have been shaken by the happenings of the last fifteen years. It is therefore of an importance impossible to exaggerate that its finding should bear the mark of a Christian Society, strong and sincere in its adherence to the Spirit of Christ. This may seem an unnecessary and even an impertinent suggestion in connection with a body of men so impeccable in their public and private lives as are the Bishops of the Anglican Communion; but, unfortunately, it has been proved again and again that collectively leaders show a lack of courage in their pronouncements, of which individually they would be incapable. Upon representative councils a hard crust of caution seems to descend—or is it fear?—fear that the material fabric which they represent may be injured, while in guarding it that note of divine spontaneity and radiant courage, without which the fabric is scarcely worthy of preservation, is smothered. It is because of this invariable tendency in the direction of extreme caution, from which

ecclesiastical assemblies are not exempt, that the world has wellnigh ceased to be interested in the rulings of official Christendom. It knows beforehand what is to be expected, and it distrusts increasingly those subtle resolutions for which, like many an Anglican hymn, there is little to be said except that they undoubtedly mean well.

May I respectfully appeal to the Anglican Fathers to realize that those who sincerely desire Christianity to prevail are looking for uncompromising guidance on matters of immense urgency ? They realize that the domestic affairs of Churches have need of careful attention, but when the leaders of any Church gather together from all ends of the earth at a moment in history that demands supremely the guidance of Christ, they are not prepared to be interested either in counsel that is of merely domestic concern or in utterances that are, on the whole, less Christian than are those of the average intelligent person who has thought deeply on the implications of Christ's life and teaching.

I believe that the Lambeth Conference of 1930 may achieve much, but only if those who compose it will dismiss from their minds overmuch thought about the uncomfortable things that may happen to their Church if they dare to display Christianity in all its wide charity and forcefulness. I believe that a great day in religion might dawn if the leaders of Anglicanism would concern themselves in saying, with complete frankness, what they believe the Founder of Christianity demands from those who would follow Him, and in what way they consider that a Society, professing to represent Him, should now re-shape

itself in the light of its acknowledged imperfections, and of the new knowledge of the mind of Christ which the lessons of recent years have burnt into the conscience of mankind.

Obviously the Church must be prepared for a call from Authority to sacrifice. It is a platitude now to declare that there can be no lasting peace in the world unless and until each nation is willing to make sacrifice for the good of all. It is strange that this truth is not seen to be equally applicable between Churches for the benefit of Christendom as a whole. The Anglican Communion is only to be made effective for its Lord's work if its leaders will not only declare this vital truth but suggest at least an outline of the sacrifice that they would wish to see their Church proceed to make—and make at once.

One may perhaps be permitted to appeal to the Bishops to face this great issue, and to make their rulings upon it in perfectly plain and straight-forward language. The Lambeth Conference will not be of any lasting service unless its leaders, on this as on every subject with which they deal, determine to eschew the subtle language of compromise, which was used in times past so to complicate such guidance as was given that the initiated could read into it several solutions—one of which happily they could accept—while the uninitiated could not make head or tail of it at all. The days when this was useful, if it ever was, are long gone by.

I am not for one instant expressing a hope that such views as I happen to hold, necessarily partial and inadequate, may prevail—indeed, knowing something of the episcopal outlook, I do not think that

the sincere convictions of the Bishops would be likely to agree with mine; but I am pleading that the leaders should reveal their whole mind, and should issue resolutions from Lambeth, even if some form of a minority report be necessary, that would show their deepest convictions and declare their sincere beliefs, whoever in Church or State be offended.

Never before has there been a greater opportunity to rekindle enthusiasm and inspire fresh energy for the Christian cause than lies at the hands of its leaders to-day. They have only to grasp it, but their grasp must be firm, and there must be no groping after the old entanglements which are the legacy of times very different and strangely remote from our own. The present generation, which has removed itself from clerical control, is interested neither in ecclesiastical subtleties nor in the disputes of its forefathers; yet the figure of Jesus Christ never allured the human heart with stronger appeal. Men may fail to follow Him, but which of us would deny that it is only moral cowardice that prevents them following? To many, a new and a very difficult world began in 1914, but a world full of interest and possibilities; and—the old safe anchorages of their parents gone for ever—they are looking impatiently for new ones. Around the Festivals, men still haunt the aisles, where they were told the secret of all good living and power was to be found, but somehow they find it not.

I do not believe that the world is drifting towards materialism, as what almost looks like a concerted chorus on the part of the Episcopate would have us believe. I rather fancy the Bishops have confused

an undoubted lack of enthusiasm for Churches and Church affairs with apostasy from religion. The religious cannot too often be reminded that a total lack of interest in ecclesiastical affairs, and even in Church services, is perfectly compatible with spirituality and an enthusiasm for the ethics of Christianity. I am confident that the idealism which sent men to die on the battlefields in 1914, and which may not be identified with mere savagery, is still alive and awaiting a worthier call to action. I am convinced that men and women are earnestly desirous for a religion which they can wholeheartedly accept, and which would give them " the power to become," and the standards of righteousness and decency that modern conditions make it so hard to determine. " This Christianity," they say, " that has been so great a power in the world—why cannot it help us now ? Why, as you announce it from your pulpit and in your official utterances, does it seem so out-of-touch with reality ? Why cannot we *feel* it working for the solution of the problems which to us seem so urgent, and which have admittedly baffled the wisdom of this world ? Why, when we hear of Christianity at all, is it only in connection with something called ' The Deposited Book,' or else apparently involved in the petty jealousies of the Churches and that unholy struggle—beloved of nations—as to which shall be the greatest ? Is it really impossible for us to be told in the vocabulary that we use and understand what the Founder of Christianity would have us decide and do in the face of the grave problems that confront our civilization ? Politicians, in their moments of insight, confess that nothing worthwhile

can be achieved until there be a moral awakening of the people. Is it futile to suggest that Christianity has the ball at its feet if only it would take its Lord seriously ? "

Undoubtedly, these might be great days for the Gospel of Jesus Christ, but the Churches are simply not on the spot. Not until they rethink their teaching in terms of Jesus Christ—emphasizing the values that He emphasized—will they have any compelling message for a generation of virile men and women. There are leaders of the Church, who have served in high office for many years with great ability and singleness of mind, who will profoundly disagree with my point of view ; but I would maintain that if any man, summoned in recent years to the Episcopal Bench, does not realize the need for fundamental change, it is either because he is disastrously ignorant of contemporary religious opinion and requirements, or because he is primarily interested, not in enlarging the Church for the service of all the sincerely religious, but in creating a certain type of Churchman for the service of a certain type of Church. In passing, I cannot resist stating my belief that this kind of Church will never be acceptable to the Anglo-Saxon, unless he forgoes the sturdy independence of mind which characterizes his attitude towards religion, and which may not be thought of as unacceptable in Christian discipleship.

If only those leaders who feel the urgent need for radical Church reform would say so at the next Lambeth Conference, and having said so would declare what in their judgment their Church should do—without delay—what new interest might be aroused in Christ's cause. No doubt some would be offended,

but Authority should remember that if there are those in Church circles, whom they hear about, who wince at language which disdains compromise, there are many more, whom they do not hear about, who would thank God for it and take courage.

My main hope for the next Lambeth Conference is that, wherever possible, it will declare what it believes to be its Lord's mind on matters upon which the world is yearning for guidance. I am, of course, aware that there are some matters about which it is idle to pretend that the mind of Jesus Christ is yet fully known. Upon certain problems that pertain to modern conditions it is perfectly possible for two people, whose desire to make a right judgment is not to be questioned, to hold views that are diametrically opposed; but for too long now we have used that fact to enable us to escape the unpleasant necessity of confessing that on many large questions it is idle to pretend that we do not know His mind.

Let me deal with three problems only, which are not chosen at whim:—

1. Can we maintain that we do not yet know what attitude Jesus Christ would take towards one who desires to enlist in His service but is unable, at the outset of his career as a Christian, to accept certain clauses in the creeds?

2. Can we pretend to be ignorant of Our Lord's attitude towards the appalling fact that, as things now are, equally devout followers of Him are prohibited by ecclesiastical rules and Church order from kneeling together at the greatest of all the Christian mysteries—the Fellowship Meal of His own institution?

3. Can we pretend that we do not know what the

mind of Jesus Christ is towards war, or what counsel He would give to a disciple who asked if he would be justified in killing his brother ?

I believe that a moment's thought will show that these three problems are fundamental to the Church's preservation as a divine instrument of service. They are the real issues at the heart of so much of the controversy that to-day agitates the contending parties within the Church. *Our Lord has settled these issues*, and at least in these instances surely we need no longer "explore the situation." Here without any reasonable doubt His mind *is* known. It may be that for years we have realized it, only somehow we were frightened to make it perceived of men : it would have required so great an alteration of the Christian appeal to which we had grown accustomed. Were we justified in compromising in those days ? It is idle to consider that question. The point is that we are not now justified in refusing to declare His mind, and to stand to the consequences for Church and State.

1. It is unthinkable that Jesus Christ would impose intellectual tests on those who came to Him, asking to be allowed to serve His cause—the cause of righteousness. The first little company that surrounded Our Lord was called by Him to take part in an adventure ; to dare a certain kind of radiant living, and not to accept an orthodoxy.

As Christianity is now presented, it requires men to accept certain intellectual statements, after which it hopes that they may live admirable lives. To-day, intellectual statements are, at least officially, a primary necessity, and if men fail here, they may

not be received into the Society. All this is a direct negation of Christ's way of approaching mankind. Of course it is true that in practice sometimes the Church is willing to whisper, in an aside, to its converts that it perfectly understands and respects their intellectual doubts; but that it would make for seemliness and good Churchmanship if they would oblige by standing up and reciting the Apostles' Creed, even while there are clauses in it which they are not able as yet to accept; or if they would rather not recite the Creed, perhaps they would remember not to mention their difficulties. In so far as this encourages intellectual dishonesty, it is directly opposed to the Spirit of Truth, and unworthy of Him who claimed to be the Truth. Not so are Christians encouraged to worship God with their minds. I have sometimes felt that one of the reasons why there appears to be so much justification for the charge of a lack of virility in Church-people is that many of them have been authoritatively encouraged to stifle rather than to face their doubts in all honesty.

Cannot the Lambeth Conference declare from the house-tops that Christianity demands only one thing from man; namely, that he should endeavour to follow the example of Jesus Christ in incorruptness of living? But that would mean so great a change in the way in which the Church expresses itself; it would require a new outlook, and a new emphasis, which would gravely disturb the orthodox and enlarge the boundary of the Church so that all kinds of people, who reverenced the Founder of Christianity and desired to be made like unto Him, could come in the very moment they wished to.

Yes, all this is perfectly true. It would change our presentation of Christianity, and would entail a very different outlook from that which at the moment prevails. Let me frankly confess that it is that change that I hope to see, and that alteration of outlook that I long for, since I believe both would be powerfully to the good and according to the mind of Jesus Christ.

2. Is it possible for us to be ignorant as to what Our Lord would have to say, were He to address us on the subject of the fact that Church order frequently prohibits earnest Christians, who belong to different branches of Christianity, meeting together to receive the spiritual food with which Jesus Christ convenanted to feed those who were faithful to the Father? Imagine this scene, it is not infrequent: For several days devout Christians have conferred together on the mind of Christ, and have endeavoured in complete harmony to discover it that the world may know that He and His Father are supreme. They belong to several Churches, but that fact has never once entered into the discussions that have been held. Saturday night arrives, but the harmony must be broken on the Sunday, since the Christians must go to different places of worship to receive their Communion.

Nearly two thousand years after the life of Jesus Christ, we are in the appalling condition that it is not possible for Christians of different Churches to be at one at the Lord's Supper, without a grave scandal which would greatly upset the Bishop of the Diocese and undermine what is known as "Church Order." I cannot speak in moderate language about what I

conceive to be the wickedness of that which exalts considerations of Church orthodoxy above the mind of Christ. I dare not think of the language with which Jesus Christ might deliberately address those of us who now, in this time of our visitation, are content to continue obedient to rules which, so far as I can discover, have nothing to be said for them except that they uphold the status of one branch of the Christian Church at the expense of another. For the Church to preach fellowship to the world while it is guilty itself of this sin of separation is an act of hypocrisy.

My hope is that the Lambeth Conference will gladly admit the right of those of us who desire it to receive Communion in every Christian Church where Jesus Christ be exalted, and to share our own Communion with every Christian who in reverence seeks from our Altars the loveliest gift of divine life, which Jesus Christ has to give to those who, having confessed their sin, desire to lead a new life of righteousness.

It is said that this would gravely disturb the orthodox, and would seem to set at nought the doctrine of the Apostolic Succession. It would mean too that every baptized person could receive his Communion at every Altar. Conceive the scandal, and even the chaos that would ensue! I can conceive no scandal, and I should welcome the chaos, for chaos, like darkness, precedes the dawn. I should be prepared for any disturbance which followed from an attempt to redress this scandal of separation that for so long now has stained the very soul of official Christianity. It would mean an accession of Christ-likeness

to the Church, and if that happened we need not worry about the consequences.

3. Is it really impossible to know the attitude which Jesus Christ would take towards war? I yield to none in my admiration and respect for those who in recent years laid down their lives in war. I look upon many of them with the same honour with which I regard martyrs; but I believe that they died to end war. I am now clear, without any shadow of doubt, that it is idle for a professing Christian to pretend that under certain circumstances he could obtain his Master's sanction for the killing of his brother.

Cannot the Lambeth Conference declare what is, after all, the mind of most thinking people to-day—that Christianity and war are not compatible? Do we need further guidance to discover the attitude of Jesus Christ on this matter? Should another war break out, I should wish to see the disciples of Christ dying unarmed on the frontier, rather than engaged in killing their brothers. And if the Church lose caste, credit, and everything it possesses as a result, well, in so far as there would come to it an access of Christ-likeness, I should know it would be of service to the world.

I have here outlined the kind of courageous guidance which I hope the Lambeth Conference may be willing to give to Church-people. In all honesty I am not interested in the prevailing of my own suggestions but only that the leaders of the Church should interpret to this generation what they know to be the mind of Christ on at least some of the great problems that confront civilization. The wisdom of the Episcopacy

is well capable of formulating judgments, which the mind of an individual who is no scholar is incapable of perceiving ; but even I, who after all only represent a small element of the Anglican Communion, am able to realize that though the times are out of joint, the opportunity for giving Christianity the trial it has never yet had is immense.

Christianity is identified with sacrifice, and if it fails to keep that prominent in its message, it will fail its Lord ; but if, with new courage, it will give what its leaders on their knees know to be the guidance of Christ to the eager mind of humanity today, it will not speak in vain. I had rather see the Church temporarily laughed out of court and temporarily disowned, than take part in preserving a Society that no one objected to since it offended no one ; or that no one rejoiced in since it struck no note which was capable of encouraging men to high resolve.

I am well aware that this slight essay will be ridiculed by many intellectuals and every highbrow. They will say that in my ignorance, I have misunderstood the grave problems that confront the leaders, and that, did I but realize how grave they were, I should have hesitated to step in where angels might fear to tread. My answer, given to them as confidently as their rebuke to me, is that Christianity was meant to be perfectly simple and straightforward as it reached the ears of men and women. I would end by adding that just now and then there is only one way of dealing with problems that have been allowed to become so complicated by the intellectual that there appears to be no solution to them at all.

They must be reduced to their simplest meaning, and then solved—not by intellectual subtlety, but by treating them as if—as indeed they are—they were straightforward.

If the leaders of the Anglican Communion would venture to take the problems of their Church direct to Jesus Christ, they would find them a great deal easier of solution than they now appear. If, brushing all other considerations aside, they dared to declare His mind on those matters upon which it is plainly evident, they might disturb the Church, but how else can it be hoped that the Holy Spirit of God will bring reform and renewal ?

CREATIVE LIBERTY

By

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CREATIVE LIBERTY

By R. G. Parsons

IT is perhaps rather impertinent of a very junior Bishop, and a mere Suffragan at that, to express in print his hopes as to what the first Lambeth Conference to which he has been summoned may do. My excuse for writing is twofold. I want to arouse in my fellow-Churchmen and people of goodwill generally some sense of the importance of the issues which will be before the Bishops at Lambeth; and I want to have the benefit of such suggestions and criticisms as this expression of my own desires may provoke before I take my seat at the Conference. I write as a learner rather than a teacher. Only actual experience of the sessions of so large and varied an assemblage can show one what it is or is not capable of doing.

It is well to make clear at the outset that the Lambeth Conference neither possesses nor claims any authority to bind anybody. It is a fundamental principle underlying the whole conception of the Anglican Communion that its component elements are self-governing Churches, in each of which Bishops, Clergy and Laity have their respective shares in shaping policy. Together these Churches form a Confederation, linked to one another by a common

inheritance of faith, worship and polity, the outward pledge of membership in which is communion with the See of Canterbury. No one of these Churches has any authority to enforce obedience from any of the others, nor can the assembled Episcopate of the whole Communion compel any of the autonomous Churches which compose it to adopt any of its proposals.

The Report and Resolutions, therefore, of the Lambeth Conference possess neither infallibility nor legislative effect. They take the form of recommendation and advice. They are considered judgments, arrived at after careful preparation and discussion, by those " chief ministers " whom the various Churches of the Anglican Communion by constitutional methods have set in authority, as overseers of their government, guardians of their unity and protectors of their faith. Their practical outcome depends on the extent to which they are adopted and acted upon by the competent authorities in the various self-governing groups or provinces of which the Communion is composed.

In the Church of England itself no important changes in doctrine or practice which the Lambeth Conference may see fit to recommend can become constitutionally effective without the consent of the ancient Convocations of Canterbury and York, and, in so far as they affect the existing ecclesiastical law of the realm, the Church Assembly and both Houses of Parliament as well. In the provinces overseas, whether in the U.S.A. or in other parts of the Communion, the consent of the various general and provincial synods and assemblies must likewise

be obtained, though of course outside England the Anglican Church is free from any special connection with the State and its legislative organs.

But just because, in order to have legislative effect, the Lambeth resolutions require the consent of so many constitutional bodies of the Church, it is all the more important that the Bishops should express their opinions with boldness, freedom and clarity. They need not be afraid of being ahead of public opinion. It is expected of them to give public opinion a lead, just as it is expected of the constitutionally appointed ministers of the Crown to give a lead to Parliament. It is their duty to face up to problems, to elucidate principles and to proclaim ideals. Afterwards it will be the duty of the Clergy and Laity among whom they bear rule to devise with their Fathers in God the appropriate ways and means for carrying into effect whatever in the Lambeth proposals commends itself to the general mind of the Church.

And so I come to my first and most fundamental hope, which is this : that the Bishops will be inspired to say exactly what they think, and to say it very plainly, without excessive regard for the nature of its reception by the Church at large or the general public.

My second hope is that they will boldly face up to the fundamentals of the Faith, and declare what are, in their opinion, the basic convictions which are essential to Christianity, and what are the matters about which Churches and individuals can and ought to agree to differ without recrimination or reproach.

Christianity is born of the conviction that in the

mind and spirit of Jesus of Nazareth, and in nothing different from it, do we find the mind and spirit of the Creator and Ruler of the Universe. Only there do we find the power and the wisdom which is adequate to face and overcome all life's problems, difficulties and dangers, and to make the best conceivable use of all life's opportunities and possibilities. Only as we yield ourselves to that mind and spirit do we discover the open secret of the Universe, and realize that it is ruled by a Father's love. "God is Christlike, and in Him there is no un-Christlikeness at all." I hope the Lambeth Conference will take this as its guiding religious principle.

The only theology which deserves to be the Church's at all springs from this conviction. The spiritual energy operative in the personality of Jesus is, it asserts, one and the same as that which moves the stars and reproduces in men and women its own capacity for creative knowledge, goodness, beauty. It is love, realizing itself through self-giving sacrifice and service, whether in the invisible Fount of all being, or in the Jesus of history, or in those whose lives are inspired by His Spirit. This is the conviction, arising out of the experiences of those who have known the life-giving power of the Cross, which has expressed itself intellectually in the doctrine of the Trinity. That doctrine I believe is in its essence magnificently true and illuminating. But unless it is translated out of the language of traditional dogma into speech and policies which are plain and practical for ordinary people, neither its truth nor its light will be of much use in guiding those whom it is the Church's present duty to help.

Ecclesiastical controversy rages for the most part round derivative and secondary beliefs, and the dust of party conflict obscures the fundamental truths. Professional theologians have been excessively occupied over metaphysical doctrines and difficulties concerning God's omnipotence, omniscience and His mysterious tri-unity, in which the majority of lay people are quite uninterested. On the other hand, lesser minds have become obsessed with a passionate insistence on minor orthodoxies, which are themselves alike the outcome and the cause of mean and ignoble conceptions of God. And so it comes about that the Church presents to the world the spectacle of a company of people engaged in religious strife about matters which it is very difficult to imagine that our Lord Himself is at all seriously concerned. The multitudes meanwhile are distressed and scattered as sheep not having a shepherd. Christians need to be lifted right out of this mire of controversy about non-essentials and to give all their thought and all their energy to the practical application of their central conviction of the Christlikeness of God. It is its revelation of God's *character* which is the Gospel's distinctive contribution to man's knowledge of God. It is by once again bringing this right into the forefront of our religion that I hope the Lambeth Conference will lead us to a truer sense of proportion, and inspire us to concern ourselves with the things that really matter.

Let us consider some of the practical conclusions to which this conviction of the Christlikeness of God will guide Christian people, in their endeavour to be perfect as their Father in heaven is perfect.

If God is Christlike He must be the God of Peace. So long as Christian and civilized nations are content to rely on recourse to violence as the last word in their dealings with one another they cannot possibly be instruments for the realization of God's purposes for man. Christ came to reconcile. Yet He was under no delusions as to the fact that this very work of reconciliation would divide people from one another. It would cut like a sword deep into the fabric of common life. It is easy and popular enough to cry "Peace, Peace," where there is no peace. It is difficult and still quite unpopular to proclaim the price of peace, which is the fearless renunciation of war. I hope the Lambeth Conference will speak with no uncertain voice about this. Disarmament is the acid test of sincerity in the pursuit of peace, disarmament so drastic and general that it will reduce the armed forces of the world simply to the size required for policing it.

There is a corollary to disarmament which is not always recognized, though responsible statesmen have more than once affirmed it. States must give up the right to be judges in their own cause, and must rely on the justice of international arbitration. But they must do more than this. They must also give up the determination to have sufficient armed forces of their own to protect themselves without assistance from unprovoked aggression, and must rely instead upon the international support which they are likely to receive because of the righteousness of their cause. If there is another world war it will be fear of agression leading to the piling up of armaments which will have caused it. Arming for defence is in the

long run as dangerous as arming for offence. Only when some of the larger countries have had the courage to disarm in spite of the risk of aggression will the vicious circle of armaments be broken.

It is the duty of each Christian Church to urge the government of the country in which it is working to set an example of Christian fearlessness in the cause of international peace. More especially is it the privilege of the larger and more powerful countries to set this example to the smaller and weaker States. If the Christian ethic is true it is always better for a nation to suffer a wrong than to inflict one. Of course every government must claim justice and fair treatment for those in its charge, but it ought to do so by constitutional and peaceful means, even where the country's honour, prosperity and very existence is concerned. This is not cowardice but courage.

The mere possibility of war as the last resort is enough to cloud the judgment of all parties to an international dispute, and experience of the results of modern warfare has surely shown for good and all how futile an instrument it is for securing justice and fair treatment for any nation which indulges in it. If recourse to arms is ever justified in a Christian country, it is only when civilization cannot be protected from the incursions of barbarism by any other means; and in that event an internationally authorized police force is a far more appropriate instrument than a national army.[1]

[1] The principles laid down above are, I believe, no more than are inherent in a strict reading of the Covenant of the League of Nations and the Kellogg Pact. If this be the case, how far it is from being generally recognized.

If the Anglican Bishops of the British Empire and the U.S.A. would proclaim their unreserved allegiance to such a policy of constructive peace, that alone would have an immense and world-wide influence. If they would call to the other Christian bodies, regardless of all ecclesiastical considerations, to co-operate in making a common stand against any re-militarization of the civilized States of the world, that would be better still.

Such action will undoubtedly lead to controversy. It will come as a shock more particularly to those classes in the population of the British Empire which have hitherto been the traditional supporters of the Church of England. But it would certainly call forth sympathy and support not only from other Churches, but from large sections of the people in many lands who ordinarily have little sympathy with any Church whatever.

If only the enthusiasm, the patriotism, the organizing power and the money which are at present expended on military training and armaments could be concentrated upon the enterprise of education; if only the military virtues (and they are many and great) could be diverted from purposes internationally destructive to purposes internationally constructive, with a view to producing citizens physically, mentally and morally qualified to play their part in controlling the destinies of a free democracy, then all our countries would possess a far surer defence against real disaster than any which military preparedness can provide.

But a Church which is not at peace with other Christian Communions and is itself torn by con-

troversy and faction cannot speak with authority about peace to the nations of the world. The Anglican Communion still holds a position of not very splendid isolation in Christendom. It is still shut off from free and full fellowship with every other body of Christians. It is also passing through a very acute internal conflict. These conditions of isolation and unrest are partly due to the fact that Anglicanism alone seems to be attempting a reconciliation of opposites, which elsewhere are separated from one another into distinct and rival communions. Within the confines of its own fellowship it is reproducing, in an acuter form because in a more confined and intimate range, the conflict which is being waged in Christendom the world over between Catholic and Protestant conceptions of Christianity. It is just because quite definitely Catholic and quite definitely Protestant types of Christian piety are to be found existing side by side among its clergy and laity that the Anglican Church as a whole has found itself hitherto unable to enter unreservedly into communion with any of the other existing Churches, which are either unquestionably Catholic or unquestionably Protestant. Yet it believes itself by virtue of its unique inclusiveness to be intended to play a decisive part in the reunion of Christendom. And it is beginning to be regarded with special interest by those in other Churches who are genuinely concerned to put an end to the scandal of Christian disunion.

At the Lausanne Conference on Faith and Order it was described as a "Bridge Church." But it is at present a bridge with the arches connecting it to

the separated Churches on either side of it uncompleted. The last Lambeth Conference put forward a notable appeal for Christian Unity. In the interval Conferences and investigations carried on in a most Christian spirit have done two things. They have appreciably improved the temper and spirit in which widely divergent Churches deal with each other. And they have shown that it is clearly impossible to complete both the connecting arches at once. That which would link us to the Roman Communion cannot for a long time be attempted. It must be either the other one, that which would join us to the Protestant Communions, or none at all. I hope that the Lambeth Conference will go boldly forward with its plans for the completion of this arch, but that it will be careful to construct it in such a way that when the time comes for the other arch to be finished it will be all the stronger for the one which is first completed.

Let us not be deterred by sneers at "Pan-Protestantism." That is not our aim or our ideal. Neither Protestantism nor Catholicism in the forms in which the world has hitherto known them can be regarded as the last word in the evolution of the Church of Him who makes all things new. We must look not backwards but forwards for our ideal of a reunited Christendom. Already there is taking shape a conception nearer, as we trust, to Christ's ideals than any which has yet been realized, a conception of Christian union and concord which avoids both the imposition of a rigid uniformity of doctrine and discipline and the anarchic dissidence of sheer independency. What an increasing number of

Christians in many separated Churches long to see is a great Community of Communities, a confederation of autonomous communions living side by side in mutual fellowship, co-operating freely for common purposes, and trusting one another sufficiently—in spite of wide diversities in their manner of government, worship and expression of doctrine—to recognize and use one another's ministries both of Word and Sacraments as activities of one and the same Body and one and the same Spirit.

Such a reunion will not be brought about on a world-wide scale all in a moment. Recent events in our own country in connection with the revision of the Prayer Book show how far popular opinion is as yet from desiring such an inclusive ideal even within the limits of the Church of England. Whatever criticisms may be brought against the revision proposals, the fact remains that those who supported them had a more generous, and I would venture to affirm a more Christlike, idea of the matters about which Christians must agree and those about which they can be content to differ, than had those who opposed them. But that is no reason for giving up our ideal. Rather I would see in it a challenge to attempt its realization on a yet larger scale.

Can those English-speaking Christians who are agreed in finding it conscientiously impossible to submit to the claims of Rome carry through among themselves a reunion of the sort that I have attempted to describe ? If it were carried through among them it would inevitably lead to the inclusion within its scope of non-Roman Churches of other languages and nationalities. I would add that progress along

such lines need not be retarded through fear that it will set back that closer understanding between the Eastern Churches and the non-Roman Churches of the west, which will lead, we may hope, to their ultimate reunion. In the next fifty years the countries of Eastern Europe will inevitably be drawn into closer contact with those of the west. More and more we and they are destined to find ourselves sharers in a common civilization. The cultural differences which at present make mutual understanding so difficult will be lessened as we all are drawn into the common life of what may at last become the United States of Europe. The Eastern Churches as a result of this process will discover whether they have closer affinities with the old, imperial catholicism of Rome or with that new and more democratic catholicism, which, if our ideals should find realization, the non-Roman Churches, thanks not a little to the idealism of some of our Anglo-Catholics, may by then have achieved.

Meanwhile, as the recent missionary conference at Jerusalem has made plain, unless the Christian communities which are growing up apace in Asia and Africa are to be afflicted with our western disunion or, rather than that, are to break away from us and organize themselves into united Churches apart from us, we must get on with home reunion. The outstanding difficulty is the question of Orders. How can episcopal and non-episcopal ministries be co-ordinated into one? This is a practical question which the Lambeth Conference is bound to consider, and its decisions are bound to produce practical effects in the mission field and also at home.

A large number of Bishops, Clergy and Laity in the Anglican Communion value very highly—and not without good reasons, both historical and practical—the maintenance of an ordered ministry linked to that of the original apostolic Church by means of the historic episcopate. Hitherto they have felt precluded from contemplating reunion with non-episcopal Churches except upon the condition that their ministers should become episcopally ordained. To this condition these ministers have felt themselves conscientiously unable to consent, inasmuch as it seems to imply that their ministries are not genuine ministries of Christ's Universal Church, an implication which their own convictions and the manifest fruits of their labours alike prevent them from tolerating.

But there are signs that a way out of this impasse is being made plain, without compromise of principle or conviction on either side. Scholarly investigation into the reasons which controlled the early development of the Church's ministry into the episcopal system has shown us that the real "validity" of the Christian Ministry is derived from the unity of the Church, rather than that the unity of the Church depends upon the "validity" of its Ministry. The episcopal system was developed with a view to securing that each and every act of each and every minister of the Word and Sacraments in each and every group or congregation of Christian people should be done with the corporate goodwill and authorization of the whole Body of Christ. But as a matter of historical fact episcopacy has not proved capable of preserving this corporate unity of action throughout the whole

company of Christian people. This fact is in no small measure due to developments autocratic and bureaucratic, such as papalism and prelacy, which obscured and distorted the original nature of episcopacy, and led to revolt and disruption. The result is that to-day no ideally and completely "valid" ministry exists anywhere in Christendom; neither episcopal nor non-episcopal ministries can consider themselves so thoroughly satisfactory in the matter of their corporate and catholic authorization that they can afford to remain aloof from one another; but equally, neither type can be rightly rejected as wholly invalid. What, then, appears to be necessary is not the "re-ordination" of any of them, but their co-ordination into one inclusive Ministry of the whole fellowship of re-united Communions. This could be brought about by the mutual authorization of each other's ministries on the part of each of the uniting bodies. This ought no doubt to be done with all due solemnity, but the liturgical forms which would be appropriate for the purpose should be carefully differentiated from those used when the intention is to confer ordination on the unordained.

If some supporters of episcopacy have been led by longer study to advance thus far towards an agreement with their non-episcopal brethren, some of these latter have made it clear that they on their part have no longer any desire to bring episcopacy itself to an end. On the contrary, they are prepared to agree that from the date of re-union onwards all ordinations to the ministry of the united Church should be conferred only by those who have been

explicitly authorized to act as ordainers by virtue of being invested with the corporate commission of the whole fellowship of communions for this purpose. They are thus themselves agreed to maintain for the future the underlying principle which episcopacy exists to safeguard and express, and to co-operate with Anglicans in bringing into existence, by the end of the inevitable interim period, a united ministry episcopally ordained.

In view of the urgency of the need and of the very distinct advance towards a solution which can be recorded as the outcome of the further thought and consultation which have taken place since the Lambeth Conference of 1920, I hope that the Lambeth Conference of 1930 will proclaim the readiness of our Bishops to authorize existing non-episcopal ministries on the lines which I have indicated, provided that sufficient agreement between the uniting communions can be arrived at upon the other matters necessary to a true and sincere re-union.

The Conference will not only have to make some declaration of policy upon this matter in the abstract, but to give or withhold its approval of a concrete proposal to proceed with the formation of a united Church in South India. Its decision with regard to this definite and fully worked out scheme will be the test of its capacity to advance the cause of Christian unity. If our Anglican Bishops can agree with those leaders of non-episcopal Churches in the mission-field who are eager to bring this experiment in re-union to the test of practice, then the way will be open for the rank and file of ministers and lay people to show whether it is possible to bring into being

a Church great enough to maintain in one communion and fellowship men and women of varied temperaments and traditions, both Catholic and Protestant, who, in spite of the continuance of marked denominational differences, can nevertheless work and worship together in amity and confidence.

The ideal and policy of re-union which I have outlined imply the explicit recognition of the fact that the differences in the externals of worship which mark off the separated denominations most strikingly from each other in the eyes of the general public are not things which really matter. This ought to be quite definitely stated, and applied both to the use and the disuse of liturgical forms, vestments of this or that type, lights, incense, processions, etc. It is really absurd that Christians should still be wasting so much energy in combating each other's manners and customs in these secondary matters. It ought to be authoritatively branded as a sin against Christian charity to quarrel about them.

The same holds good of a considerable number of religious ideas which have been magnified into causes of separation by the partisanship of those who hold or refuse to hold them. There is a large realm of " pious opinions " concerning which a wide variety of views is not only to be tolerated but welcomed. Such variety makes for the fullness and progress of religious life. Freedom of thought and keenness of argument are by no means incompatible with unity and charity.

Let us consider in more detail two of these secondary points of disagreement.

The first concerns the use of the Creeds. At the

Lausanne Conference on Faith and Order the representatives of all the Churches there gathered together agreed unanimously that the doctrinal essentials for a re-united Church would be found in the common maintenance and propagation of " the Faith which is witnessed to and safeguarded in " the Nicene and Apostles' Creeds. It will be noted that it is not the Creeds themselves as immutable verbal definitions which in this formula are proposed as the basis of doctrinal agreement, but the Faith of which they are the witness and safeguard. Now that Faith is grounded in the Christlikeness of God's character manifested in the historical Incarnation, as proclaimed by St. John, St. Paul and the other New Testament writers. From that conviction are derived its great corollaries concerning the relations between God and man, human responsibility and divine grace, sin and its forgiveness, life here and life hereafter. We shall, I hope, all find the essentials of doctrinal unity in the common will to profess and propagate this Faith. But the Creeds also express beliefs which even if they are true are not in the same way essential to the Christian Faith, and are, let us frankly admit it, a stumbling-block to many sincere and devoted Christians. I refer to those clauses which deal with our Lord's Birth and the physical Resurrection. I hope the Bishops will most carefully consider whether the Church's loyalty to the essentials of Christian truth really requires insistence on the acceptance of these clauses as a necessity for sincere and honest membership in the Church. Can they be included among those things of which the rule holds good " in non necessariis diversitas " ? I hope they can.

The evidence for miracles is by no means all of a piece. For some it is far stronger than for others. The evidence for our Lord's Resurrection (including the evidence for the Empty Tomb) is of a far more convincing sort than that for His Virgin Birth. But for none of the miracles is the evidence of such a nature as by itself to compel belief, at any rate the belief of the people of the twentieth century. I hope the Church will seek so to refashion the manner in which it presents its faith to the world that it no longer appears to say, " Believe in the miracles if you would believe in Christ," but " believe in Christ, whether you believe in the miracles or not."

I am far from urging that the Church should give up its belief in the miraculous. On the contrary, I hold that if it were to surrender the miraculous elements in its tradition it would in all probability find that it had yielded to a mere passing phase of human thought, and in doing so had enthroned a mechanical determinism in the place of a Christlike God. But I am pleading that those men and women—and there are plenty of them—who have a strong and devoted faith in God in Christ but have grave intellectual difficulties about the miracles, including those mentioned in the Creeds, should have it made plain to them by the voice of ecclesiastical authority that the Church both welcomes them into its fellowship of worship and work, and is also determined to maintain for them full spiritual and intellectual liberty in respect to such difficulties. Only in such an atmosphere of freedom can honest faith and genuine knowledge of God increase in the intellectual circumstances of our time. I wish it

could also be made clear that men who have no understanding of the reasons for such doubts and difficulties, still more those who scorn or condemn those who are struggling with them, are far less fitted for the work of the Ministry in such days as these than are those who are themselves grappling with these perplexities.

The second point concerns the authority of the Bible. It needs to be made clear that the Christian Faith is not dependent on any theory of the verbal inspiration of the Bible. This theory is now manifestly untenable. It has given rise to many superstitions. It needs to be as firmly dealt with by our religious leaders to-day as the theory of the Infallibility of the Pope was dealt with by our forefathers. It would remove a stumbling-block from the consciences of a vast number of educated and religious minds if the Church were unequivocally to discard it. I hope our Bishops may make it clear to all that the inspiration of the Bible consists in the fact that it contains the gradual revelation through many centuries to a peculiarly gifted people of the true character of God. In the New Testament this revelation reaches its climax in Jesus Christ. From this fact it follows that much of the Old Testament falls far below the writings not only of great Christian Saints of many ages but of other writers not ecclesiastically accounted "inspired." Much of it is therefore unsuitable for use as a religious and devotional manual, whether in public or in private. This has long been held to be the case by Christian scholars. It needs now to be plainly declared by Church authority.

Certain practical deductions would seem to follow from the hopes I have been trying to formulate. I trust the Bishops will say something quite plain to dispel the idea, still very prevalent among, at any rate, the middle-aged and elderly, that it is a sin to take part in the worship of any denomination except one's own. Mutual ignorance is one great cause of that mutual distrust, which, combined with the apathy of the great majority of the Church-going laity of all the denominations, constitutes a far more serious obstacle to Christian reunion than do all our doctrinal and ecclesiastical differences put together. There are, no doubt, better and worse ways of worship, more and less adequate methods of celebrating the Eucharist, truer and less true types of sacramental theory. But I often wonder if there is any way of explaining or celebrating the Holy Communion which invalidates its efficacy more grievously than that which makes out of it a barrier to fellowship and common worship among those who adore the same Lord. I should rejoice if the Anglican Church were to invite to its altars all who desire to come because they love the Lord Jesus Christ in sincerity. There would be no real inconsistency between doing this and still maintaining Confirmation as the proper way of admission to Communion for our own Church children and any others who desired definite Communicant status in the Anglican Church and the voice in its management which such status confers. I have no desire whatever that the Anglican Communion should lower the Sacraments from that high position which they hold in its ordering of the spiritual life, nor that it should curtail

in any direction the different types of Eucharistic doctrine and worship which have been traditional among us. But I am very anxious that Christians brought up in other denominations should have full opportunities for learning by experience what it is that we value most highly in our religious heritage, just as I hope we shall be eager to learn in the same way from them.

Space forbids that I should do more than just mention two further hopes. One is that permission may be given for the ordination of unpaid, or as they are more often styled "voluntary," clergymen, who could serve as auxiliary deacons and priests, while continuing in their secular vocations for the earning of their livelihood. By so doing the Church would give isolated groups of Church-people overseas, and also in not a few cases at home, the opportunity of building up their religious life as a body properly constituted, with officers available for full sacramental worship and community life. It would also provide ministers who were less cut off from the laity by differences of training and occupation than are so many of the stipendiary clergy; and it would make use of a great volume of spiritual power within the Church which is at present being wasted, especially that of not a few most devoted disciples of the Master who shrink from taking any payment for services offered in His Ministry.

My other hope is that the Bishops will make plain what is the objection in fundamental principle which makes it impossible for the Church to contemplate ever admitting women to the Priesthood; and if they can discover no such principle, that they will

not hesitate to say so. I do not, however, hope that they will advise the Church at once to authorize such ordinations. Public opinion, not least that of women themselves, would need to be familiarized with the idea that women priests are a possibility, before such action could be wisely taken.

I am one of those who hope for a great liberating movement among all the Christian Churches. I am not myself very much enamoured of a good deal that to-day passes for "Modernism." I particularly mistrust a tendency among some of those who are styled "Modernists" to jettison old beliefs and to exalt into the position of infallible Dogmas what may be only the passing hypotheses of a continually developing science. There is a wise saying of Erasmus, of which the Modernists are fond of reminding us: "By identifying the new learning with heresy you make orthodoxy synonymous with ignorance." Modernists themselves need sometimes to be reminded that to identify orthodoxy with ignorance is not always the best way of commending our religion to the new learning. Personally I believe that the great fundamental doctrines of the Catholic Faith will emerge from the present turmoil of thought fuller of significance and stronger to inspire than ever. But this can only happen if far greater liberty of opinion and utterance is assured to those inside the Churches than that which at present prevails.

I hope it may be the part of the ancient and historic Church of that Anglo-Saxon race which in God's providence has been the protagonist of political liberty among the nations of the world to be a leader

in securing full liberty for the Churches and in the Churches. Only so can the truest and most Christian kind of unity grow up among them and weld them into one world-wide fellowship, one truly Catholic Church.

But our ecclesiastical liberty, no less than our political, must be an ordered liberty, resting on great convictions clearly declared and loyally maintained. As I see it, the things which our Lord in His divine wisdom teaches mankind are necessary for its salvation are few, simple and profound. They are neither easy to believe nor easy to practise. They make all the difference to the individuals and the societies who try to live by them. Let the Church concentrate its authority upon its witness to these few essentials, staking all upon its faith in the Christlikeness of God. And in other matters let it boldly trust in the glorious liberty of God's sons. "For freedom did Christ set us free."

THE NEW AND THE OLD

By

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THE NEW AND THE OLD

By V. F. Storr

THE attempt to put new wine into old wineskins is doomed to failure. The ferment of the freshly gathered grapes will cause the cracked and shrivelled skins to burst. The new wine must have fresh skins, soft and elastic enough to retain it while it matures. So said He who came to blend old and new, to fulfil the past and create the future. I should like to see inscribed in the largest letters over the entrance to the Library at Lambeth Palace, where presumably the Lambeth Conference of 1930 will be held, this maxim: "New wine needs new wineskins." For the maxim sums up the situation which the assembled Bishops will have to consider. Many problems will confront them, but nearly all those problems are related to a fundamental fact, which may best be described by saying that there is a manifest stirring of God's new wine in the world of to-day. The voice from the throne is saying, "Behold, I make all things new." Wise and courageous listeners will want to "hear what the Spirit saith to the churches."

Who can deny that the new wine is being outpoured? Institutional religion in its existing forms is on its trial. Traditional expressions of theological doctrine are being challenged by the new

knowledge which is God's gift to this generation. From overseas sounds an urgent call. A world situation has arisen, which is full both of hope and menace. The main factors in this situation are these. In India, Africa, and the Near and Far East a rapid transformation of customary modes of life is taking place, under the stimulus of western knowledge. New nations are coming to the birth, conscious of their nationhood, eager for liberty and self-determination. Inevitably, as the influence of western arts and sciences makes itself felt, the old moral and religious sanctions which held society together are weakened. What is to take their place? Is the civilization of the future in these lands to be secularist, or is it to be Christian? Those who know tell us that in every country the strongest foe is secularism, and that the most pressing danger is that a civilization may arise which pays little or no heed to the spiritual values which belong to Christianity.

The young Christian Churches overseas, faced with this immense task of seeing that Jesus Christ is not left out in the coming reconstruction, are appealing to us at home to strengthen their hands. They are asking Christians in England to do two things: first, to study and grasp this world-situation, to see into the heart of all its possibilities for good or ill, bringing to the task a sanctified imagination. But, secondly, they are pointing out that only a united Christian Church can hope to grapple successfully with these terrific problems. Disunion among Christians spells weakness. We at home have long grown accustomed to our divisions. Many of us are content to acquiesce in the scandal of a divided

Christendom, whose different sections too often regard each other with contempt, if not with hatred. And we tend to lose our sense of proportion, and think an ecclesiastical fashion or a sectarian shibboleth of more importance than the advance of Christ's kingdom in the world. But out in the Mission Field, face to face with heathenism, or with the menace of a growing materialism, men have clearer vision. They see the things which really matter. They have a keener appreciation of true spiritual values. These growing Churches are moreover speaking out plainly and saying that they have no intention of seeing our divisions reproduced permanently among themselves. From China, South India, Persia, comes the insistent demand for unity. They plead with us to compose our quarrels at home that as one united body we may help them conquer their countries for Christ, who alone can give them true freedom and consecrate whatever gifts they have to contribute to the richness of His kingdom.

The problem of Re-union is the gravest issue which will come before the Lambeth Conference. In the Conference of 1920 the Bishops themselves made a memorable appeal for unity, which has been sounding ever since. The concrete proposals for re-union which they have now to consider may be regarded as a response to that appeal on the part of a few local Churches. It is impossible to exaggerate the significance of this matter, or the consequences which the decision of the Conference, whichever way it turns, may have for the life of the whole Church. We should all be praying that our leaders may be given clear vision and a right judgment.

No attempt is made in this essay to discuss the details of any suggested scheme of re-union. The essay is concerned only with certain underlying questions and principles which are vital to the special problem of unity, but also have direct bearing on the whole situation which the Bishops have to consider.

Christianity did not come into the world with a ready-made doctrinal system, or fully organized on its institutional side. It has been subject in the past to development, and further developments await it in the future. The question at once arises: What is to be our standard for testing these developments? Some standard there must be; for, unlike seeds which grow true to type because their growth is controlled by hidden forces in the seed itself, historical developments in which fallible man is the prime agent may be aberrations from type. Must not the Mind of Christ be our final standard? He is the creative fount of the Christian religion, and its supreme centre of authority. Behind all Creeds, and all ecclesiastical tradition and definition, however venerable and weighty, stands His teaching which is regulative, and therefore must constitute our ultimate court of appeal. In facing any new situation which arises in the life of the Church we are bound to ask, "*What would Jesus Christ say about it?*" We cannot substitute for His Mind the mind of the Church, for that assumes, what many feel to be in dispute, that the mind of the Church in all matters agrees with His Mind.

Now no one can study the mind of Christ, as it is revealed to us in the New Testament, without realizing that His prime interest was not in questions of

organization or ecclesiastical order, but in the deep moral and spiritual issues concerned with sin, redemption, and man's relationship to God. His purpose was to perfect human personality, to restore the broken fellowship between man and God, and to enable men to reach that experience of communion with the Father which was the determining feature of His own life. About His utterances there is a breadth and liberality which reflect both the wideness of God's love and the catholicity of the Spirit's operation. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Here is the charter of those who claim that there are many paths by which a man may be saved, and that in the counsels of eternity it matters little by what road a man reaches God, if only he reach Him. "We forbade him, because he followed not us." So said the disciples when they rebuked the man who was casting out devils in Christ's name. But Jesus said, "Forbid him not . . . for he that is not against us is for us." How different is the temper of this saying from that which breathes in the writings of St. Cyprian on the Church and its organization.

Turn to St. Paul. Is his mind other than the mind of his Master? Has he any different appraisement of spiritual values? Is not his one concern the evangelization of the world and the building up of the Christian fellowship? If we study his mind as a whole, can we fairly say that questions concerned with the organization of the Church were not for him of secondary importance? No one had a clearer

vision of the unity of the Church than he. He states emphatically "there is one body, and one Spirit," and he would have been horrified at the presence of divisions which marred the unity of the fellowship. But the body was to be one because the Spirit was one. He tells the Ephesians to give "diligence to keep the unity of the Spirit in the bond of peace." The Spirit, however, is manifold in operation, and the body consists of many members with varying structure, and difference of function. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" St. Paul realized to the full the creativeness of the Spirit. Spirit is always creative. It creates external embodiments for its own self-expression, and when they have served their purpose, breaks them up and creates new ones. This is the very condition of advance in a moving world. Always is the Spirit challenging us to see that our wineskins are capable of holding the wine of its new vintage.

It will, however, be retorted that in judging of a development you must look to the end rather than the beginning, and that it is unfair to make the mind of Christ or of St. Paul our standard, because in those early days problems of organization had hardly begun to emerge. The meaning of the seed is to be found in the mature plant; and the meaning of Christianity is to be found, it is said, in its fully developed theology and ecclesiastical organization. Did not our Lord promise the guidance of the Spirit to His growing Church? Must we not believe that the Spirit led the Church to frame its organization

on an episcopal basis, and that the threefold ministry of bishops, priests and deacons, which after a period of experiment established itself as the settled order of the Church, was what Christ intended? No Christian will deny that the Spirit guided the early Church in the formation of its ministry; but there is no evidence that our Lord intended His Church to have any special form of organization. He left His followers two Sacraments and the principle of a ministry; but said, so far as our evidence goes, not one word about the form which the ministry was to take. There is immense value in episcopacy, and the re-union proposals which are to be considered at Lambeth assume that episcopal government is the ideal for the universal Church of the future. But we have no historical warrant for saying that our Lord intended episcopacy. Still less have we a warrant for denying that the Spirit can use, as He has used, other forms of ecclesiastical organization as the medium for His self-manifestation. Just as a long-established fauna and flora in a district may disappear suddenly through some change in climate and be replaced by other forms of life, so it may be that in the future Church organization will take a different shape. Who can tell? Meanwhile we do well, while keeping an open ear for the Spirit's voice, to seek to build up a unified Church, using such forms of ministry as have proved their value in the past. No one Church has any monopoly of the Spirit. Each section of the divided fellowship has something to contribute to the richness of the whole. The very creativeness of the Spirit is a warning to us in this generation to be comprehensive rather than

exclusive, and to cultivate the temper which is ready to make sacrifice even of cherished convictions for the sake of a larger unity and wider good.

Is not the very genius of Christianity such that it lends itself naturally to differing embodiments? It is a universal religion because it makes its appeal to those elements of human nature in which all men are alike, but it came into a world full of diverse cultures and racial types, and in its contact with these was bound to exhibit a variety of expression. We do not all think or worship in the same way. Racial and psychological differences cut deep, and religion, which is the movement of the whole man, must reflect these differences. Unity need not necessarily mean uniformity. There can be a Japanese Christianity as well as an English Christianity. Christ stands above and beyond our divisions, which we shall overcome, only if we learn to grade our loyalties in accordance with His mind, putting first the things which He put first.

That Christ desired unity among His followers is clear. His prayer was, "that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one." That this unity should have some visible expression in an organized society we may also assume to be in accord with His mind. But when we examine the teaching which He gave about the basis on which the Christian fellowship which He called into being was to rest, we are forced to the conclusion that that basis was essentially spiritual. Christ sought to attach men to Himself by the tie of personal loyalty. He demanded of His followers a devotion, which should be ready to

sacrifice all earthly ties. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." And this personal attitude to Himself is the criterion of judgment which He announces. An act of service to one of the brethren is an act of service to Himself. This is the deepest ground of unity in the society. From it springs the unifying principle of Christian love and service. The emphasis placed by Christ on service of humanity can hardly be exaggerated. The members of His society are to be people of loving tempers. "A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Everywhere in Christ's teaching the stress is laid on inward spiritual temper and outward acts of kindness and love.

While God is always creative, always bringing the new out of the old, history shows that there are periods in which His creative activity is more markedly visible. We are living in such a period to-day. The widespread unrest of the world is a witness that the Divine Spirit is moving in our midst. The obvious discontent of the younger generation at home with official Christianity and organized religion is another sign that the Spirit is challenging us to consider whether all is well with our Church life. Are we free enough; or are we hindering our true growth because we are allowing some dead hand of the past to weigh too heavily upon us? Could Jesus Christ, if He came in the flesh to England to-day,

breathe in our ecclesiastical atmosphere? It is ecclesiastical, and an increasing number of people are finding it very stuffy. They cannot see that it is really Christian. The Church emphasizes things which He never emphasized, clings to the antithesis of sacred and secular which He abolished, and at times seems more eager to perpetuate its own existence than to spread His kingdom.

The present situation then contains a challenge to us to revise the scale of our thinking. Is institutional religion as at present organized big enough and free enough to meet the needs of the time? Can our existing forms hold the new life of the Spirit? By clinging rigidly to these forms may we not be in danger of substituting the Church for Christ? Astronomy, it has been remarked, is a wonderful corrective for the temper of an over-confident dogmatism. Against the vast cosmic background which a study of the heavens reveals many of our theological disputes appear very petty. "Lo, these are but the outskirts of his ways: and how small a whisper do we hear of him! but the thunder of his power who can understand?" In similar fashion the vastness of the call which comes to us from overseas and the enormous possibilities of this world situation, which is of God's creating, surely challenge us to consider whether Catholicism as organized to-day is really quite such an important thing in the divine judgment as we deem it to be in our own. Are we quite sure that God is not showing us a new path, not calling us to a fresh venture? Lightly to abandon our historic past would be the height of revolutionary foolishness; but it may be equally foolish to refuse

to re-examine its basis in the light of a new situation. Is there not wisdom in the following words? "The final basis of a comprehensive unity, which must be based on truth or fact, and not upon opinion, will be very brief and very simple. Even the historical œcumenical creeds will be treated not as tests of faith but as standards of reference. The unity will centre in the historical Jesus."[1] These words take us back to Christ as the standard, and remind us that He who is the Light of the whole world must of necessity be greater than any interpretation given of Him by a section only of His followers.

That a tide is setting in the direction of unity is undoubted, but it can hardly be said to have done more than begin to flow. The will to unity is not yet general. Nor is there any general agreement as to the kind of unity which is desirable. In fact, it is probably true to say that what is most in evidence is the sharp division of opinion upon the question of what constitutes a Church. Between the Evangelical and the Catholic of the more rigid type yawns a chasm which it seems impossible to bridge. Over against one another stand two sharply contrasted types of mind, two theologies, two interpretations of history, two different readings even of the mind of Christ upon this matter of the organization of His Society. It may be that we shall see yet more divisions before a final unity is achieved.

But underneath our divisions is the spiritual unity of all Christians in Christ, which He builds up and sustains. Outward unity will be achieved in pro-

[1] *Christian Unity: Its History and Challenge*, by G. J. Slosser, p. 364.

portion as this inward unity is fostered and its values are tested and explored. We shall be helping to create the right atmosphere for the discussions of the Conference if we dwell upon the things which unite us, and so strengthen the large measure of unity which already exists.

THE GAME OF CHRISTIAN LIVING

By

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THE GAME OF CHRISTIAN LIVING

By Hewlett Johnson

SIX centuries ago when Marco Polo returned to Europe from the Court of Kublai Khan with the Emperor's request for two hundred Christian teachers, the Church was offered one of the great opportunities of her history. When he returned unaccompanied the Church had lost a hemisphere, for Kublai Khan's empire stretched from the shores of the Danube to the Yellow River and held the key to the eastern world. She had sold her birthright in the east. And for what? Her interests look small enough to-day when weighed against an enterprise which might by now have christianized China, India and Japan in the east, and averted a disastrous schism in the west.

The Church always stands in danger of that kind of blunder. She was never perhaps in greater danger than to-day. Tasks on the grandest scale summon us to act; problems on the widest scale summon us to think. Domestic concerns hold us back from both. The past ten years, for example, have overflowed with opportunities seldom seen before. Wherever we look in the world we see restless movements and eager searchings after new ideals and better forms of social order. Russia and

Italy experiment in the big manner. Turkey, with the Mohammedan world behind her, breaks violently with the past; the fez and the veil disappear together with Arabic script, and mixed bathing takes place in the Bosphorus. China is in the birth pangs of a new nationalism and a new industrialism. Africa sees the savages of yesterday driving motor-cars along macadam roads through fields of cotton and corn. Ancient faiths sink, often without a struggle, before the onslaught of modern science and education, and a vacuum is left in the religious thinking of the pagan world. Hundreds of millions are faced with a sorry choice between a blind credulity and a soulless secularism.

In so-called Christian lands the upheaval is hardly less real. Not only do the affairs of industry and international politics perplex us; problems of even deeper kinds challenge our thought. Nothing is taken for granted. All religion and all morality are questioned. Values are reversed. Analytic psychology glorifies things we thought horrible. It sees cruelty and sensuality in things we thought noblest and most unselfish. Darwin and Huxley left us at least with an ordered and intelligible world. Science now appears to many to be removing even that stability, presenting us with a world in which man has ceased vitally to matter, in which religion, morality and justice no longer objectively exist; and more disastrous still, it appears to be presenting us with a world which itself has ceased to be really intelligible. The very grounds of belief in science and knowledge are seriously shaken.

Crucial years indeed are these; and whilst they

have been passing what matters have most concerned our Church, especially when it meets in public conference? To judge by press reports—and by what else are the mass of men able to judge?—or even to judge by our own intimate knowledge of the things which really occupy the thoughts and conversation of Churchmen when they meet, our interest has centred in endowments and patronage, insurance, pensions, quotas and fees; or in protracted and at times acrimonious discussions concerning the common manual of prayer. In a word, with purely domestic affairs.

Far be it from me to suggest that these things lack due importance, or that they do not call for the most ample discussion and the most careful decision. But are they the kind of things which, in face of the problems and opportunities of the modern world, should occupy nine-tenths of our time whenever we meet in corporate conference? Domestic machinery is blocking our way and in our concentration upon it we are not breeding the kind of individuals by whom advance is made.

Spiritual leadership is in grave danger of passing away from us. On all hands thoughtful people, especially the serious young, are asking for moral and religious guidance. In face of the prevailing secularism and the movements of scientific thought they still inquire anxiously: Does God exist? Is the soul immortal? Has Christ any message for the solution of modern problems of marriage, sex and population; of commerce and industry; of colour and nationality? Are they finding help from us? Canon Streeter, to take a striking instance,

has given lines of thought of immeasurable value in facing the common religious problems of to-day, and Mr. R. H. Tawney, to take another instance, throws light on our social, industrial and economic disorders. But in Church circles how often do we hear even the names of these and kindred thinkers mentioned or their ideas discussed ? And who must not honestly confess that the World Reports, those mines of exhilarating thought concerning the peoples overseas, and the volumes on the Jerusalem Conference, did not fall singularly flat in face of the conflict on Prayer Book reform ?

Who can blame them if men outside the Church unconsciously assume that our real interest lies in the lesser and not in the deeper things. My neighbours at public banquets make me wince as they lead off with questions concerning matters of ecclesiastical domestic interest, debated at length in the Assembly and given prominence in the press, as if such-like things were bound to concern and interest me most. When a thoughtful youth needs guidance in religion and morals he turns as often as not to the Student Christian Movement. If he would help the miners, succour the distressed areas of Europe, or find enthusiastic fellow-workers for the cause of international peace, he turns—we all turn—instinctively to the Society of Friends. I personally still treasure a disused passport with the word " gratis " written across its Austrian visa, the impoverished Austrian Government having refused to take my money when they had learned that my headquarters in Vienna was with the Society of Friends. It would not thrill them to learn that my headquarters

at home was with the Church of England. These things are straws, but significant. It is a serious matter when that one per cent. of men and women who are spiritually and morally on the quest pass the Church of England by.

The Church Assembly has now become the sounding-board of the Church of England. The things most discussed there are the things supposed to concern us most. In point of fact they tend to concern us most, whether in matter of agreement or disagreement; and they tend to produce and bring to the front the type of individual who prefers these lesser to the greater things. At the outset of the Assembly's work some of us heard with dismay that the larger questions lay entirely beyond the Assembly's scope. We had supposed that setting our own house in order would not be an end in itself but would go hand in hand with a larger work. We had supposed that the Assembly would supply us with a centre to awaken a common interest in, and to form a common mind upon, the larger issues, and a sounding-board to let the world know the nature of that interest and that mind and to stimulate it to kindred thinking. We have got the sounding-board and all that the world can hear, and all that the parishes can hear is endless discussions on matters of domestic machinery: better far would it be if in these circumstances our proceedings were not reported at all.

The machine is in danger of obsessing us; and just at the very moment when men are most prepared to turn with admiration to the person of Jesus and to the story of the Gospels, just at the very

moment too when there are signs of a renewed interest in personal religion and a tentative feeling that the Christian solution might be sought and tried out in social, industrial and international affairs, and the Christian hypothesis applied in the realms of thought; just at that moment, and at the moment when institutionalism itself shows fewest signs of revival, the affairs of the institution are thrust forward upon the public attention in their least edifying form. It comes really as a shock when one reads words like the following—I quote from the letter of a highly cultivated woman, a member of the Church of England—"The more I teach my class the less I feel I want to teach about the Church of England and its services . . . and the more about Christ and the world-wide implications of His teaching. I'm afraid I'm not a very orthodox person, but somehow the first seems too technical and limited now; I think the Prayer Book fiasco has disillusioned me considerably." The assumption is that, to be loyal, a Churchman should be more concerned with the domestic and institutional matters of the Church of England than with Christ and the world-wide implications of His teaching.

Over-absorption in the domestic affairs of the institution needs no encouragement. It is always with us. It fosters a dangerous regard for the machinery of the Church's life. Perhaps it is a sign of lowered vitality, as when a man busies himself with tidying his papers and thus postpones the vital work of creative writing. There will certainly never be wanting men and women who love monotony and rejoice in the machine for the machine's own sake;

they must be busy, and this form of business is easiest. This is the type which perhaps preponderates at diocesan conferences, Church assemblies and parochial Church councils. It was Mr. Henry Ford's genius to recognize the large percentage and the real value of such persons; he appropriately used them, but he never permitted them to give the colour to the works at Detroit. And even Mr. Ford is growing anxious concerning the future of the pioneering spirit. We may well take a leaf from his book, and while we value the regularity of the machine's working and the order and correct standing of its officers, be very jealously on our guard against permitting them to obstruct the pioneer, as they well may do when the domestic and institutional side of Church life, as opposed to its enterprising and missionary side, occupies so prominent a place in the public attention as it does through the operations of the Church Assembly.

We might pass from this general statement to a score of particulars. Let one slight illustration suffice. Vicars in industrial parishes, if they are worth anything at all, are grievously overworked. Single-handed they administer the religious institutional life for a vast population, with innumerable routine duties to perform, manifold services to take, and great buildings to maintain. Relief even on a side of their ministerial office so purely mechanical as the handing of a chalice to hundreds of communicants is begrudged them. The correctness of the officer forbids a devout layman from assisting in this obvious way. Similar disproportionate regard for the correctness of the machine

and its officers saps their vital energies at every point. No men work harder, none have more need of rest and change. And even this is denied them. The machine must be maintained. " Supply clergy " are scarce, even when salaries can be found. Of course an obvious solution presents itself in combining two parishes for vacation time; each congregation in turn sending its vicar away for a holiday and attending service in the neighbouring church. One is repeatedly told that such a scheme would fail in that, or in any modified form. Why ? In general, because congregations are built up at tremendous cost and must be maintained by constant nursing. Scatter them for three Sundays and they might never return. And if a congregation scatters, who will maintain the parochial buildings and the cost of running the parochial machine ? So the man struggles on, loses heart, lacks time and inclination to read, and fails in freshness of life and thought. The human element succumbs to the machine.

It is pitiable for the disheartened parish priest. It is still more pitiable for the thousands of thoughtful men and women seeking spiritual and intellectual help. For how can a man too wearied and overworked to read or think ever introduce the inquiring and hungering souls to the Streeter's or the Tawney's or the World Reports ? Some hard-pressed clergy, possibly, of outstanding mental gifts and energy can do it : the mass of men are powerless. So the real needs of thoughtful parishioners are neglected, and the spectacle of the harassed minister's life offers to serious youth no call to ordination.

We are sacrificing life to machinery. It is the

same wherever we look. We are rigid where we should be flexible; camping where we should be campaigning; exchanging the pioneering spirit for a slavish regard for the institution. We are forgetting the words of our Lord when He said: "Get you no gold nor silver nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff. . . ." We are cumbered with overmuch baggage. And the work of the Assembly threatens to add to the load.

All this of course renders us peculiarly insensitive to one of the real revolts of to-day, the revolt of the free spirit against the growing mechanical enslavement of life. So insensitive that whilst we declaim against gambling we ignore the monotony which produces it and which craves relief even in uncertainty, and welcomes the hazard of the Derby. So insensitive that we are powerless in face of an increasing exodus of young people from the city and suburban areas on Sundays; a movement whose growth in the north is phenomenal and must extend. Regulated by office bells and factory sirens throughout the week, the greater part of them tied to tasks which lack interest and are regarded only in terms of wages and release, they chafe at anything on Sundays which ties them down: so the week-end finds them wandering in twos and threes, or in great bands, across the countryside. Surely the Church should meet the emergency with speed and sympathy. Alas, the weight of the parochial machine and the emphasis on the institutional side of things creates a timid and conventional mind ill-fitted to tackle this and a host of kindred problems

and break away from any customary routine in doing so.

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It is then in a readjustment of the balance between the Church's domestic concerns on the one hand, and her real and outward mission on the other, that our hopes for Lambeth find their centre. We long to see the bishops, by precept and example, shifting the focus of our interest from the institution itself to the tasks for which the institution exists.

In the days when the Church was looked upon as an Ark of refuge steering its way through a naughty world, preoccupation with the Ark and its inmates was natural enough. To-day it is difficult to regard the Church in that light. Happily very few of us can say with Martin Luther : " The world is a sick fellow, let us hope God will soon end him." Our Lord's word " salt " presents a truer ideal for the Church than the word " Ark," and in employing it He gave us a more stimulating vision of the Church's function and a more hopeful view of the world's possibilities ; a view more in accord too with His own prayer ; " Thy Kingdom come on earth, as it is in heaven." But if our function is to be salt our chief concern will be to pass in and out of the world, to mingle in all its activities, to scatter ourselves wherever the savour of our message is needed, and constantly as a Church to forget ourselves in service to the world around us.

And if science, conspiring with scripture, tells us that here we have no abiding, no continuing city, and that we must consider the world as a workshop rather than a home, we shall seek none the less urgently and hopefully to nourish individual lives

which shall be of eternal value and worthy of their resurrection, and we shall recognize the paramount necessity of creating a wholesome environment for their proper growth ; an environment which releases their energies and does not smother them. We shall leave no part of the world and no activity of life uncontrolled by the Spirit of Christ. And we shall look eagerly to Lambeth to concern itself primarily with this movement on a double front and view all other questions in subordination to this.

i. Take, for instance, that open sore, the divisions of Christendom. Surely we should welcome anything which presses it upon our attention and prepares the way for its removal. And such is precisely the achievement of those who in years gone by had reached out beyond the domestic concerns of the Church and concerned themselves with the tasks for which the Church exists. Enterprising Christian men in our own communion and in the great non-conforming communions, filled with the outgoing love of God, went forth and established Christian Churches in Persia, India, China and Japan. Those young and virile Churches it is, inheriting as they do none of our prejudices, who now make urgent—and we may well hope irresistible—demands for reunion. The reality of the scandal and the urgency for its removal is being pressed upon us by men on the living growing fringe of the Church's life. It is their voice we must heed.

But that is not all. Other forces operate. The pioneering spirit of the Church, showing itself in another direction through the patient scholarship and passion for the truth which has marked a century

of Biblical research, has been busy undermining at home those very prejudices which keep us apart: scholarship cuts away the old grounds for separation. We may earnestly hope therefore that the bishops at Lambeth will seize the opportunity which the pioneers have provided, and press forward a bold policy of reunion with the Christian communities who are already prepared to welcome it, and be in no wise deterred by fears of estranging the Roman Church, leaving the desirable though remoter problem of reunion with her to a future day. May the bishops remember how on countless occasions from the days of St. Paul's struggle for his unconventional and liberal policy onwards the truest judgment has been found with the pioneers, and may they heed the voice of the men and women who live on the growing edge of the Church rather than those who dwell at home in easier surroundings and less touched by the spirit of overseas adventure. It would be disastrous, when the door is opening for the offer of reunion on an episcopal basis, to have it closed again because the acceptance of the offer may seem to involve a conception of the episcopal powers and functions less mechanical and rigid than has sometimes been held among us, and because there are some who still rigidly demand as a condition of its acceptance that the present generation of ministers of a reunited church should all receive that episcopal ordination which will in subsequent generations become the normal procedure.[1]

[1] Since this was written, Canon Streeter's book on the Primitive Church has appeared; a singularly valuable contribution and one which is bound to leave its mark on the deliberations of the Lambeth Conference.

Most of all may we not cherish the hope that the bishops, encouraged by this wholesome if subsidiary sequel to the labours of the pioneers, will press on to that readjustment of our energies which will concentrate nine-tenths of our time and thought upon campaigning, and one-tenth upon domestic policy. That is the road to the widest and healthiest forms of reunion.

ii. But the pioneering spirit must show itself not only in evangelizing other lands; it must evangelize those vast tracts of life which in these so-called Christian countries have been left unregulated by the spirit of Christ. The day has gone by when we can think of the world as black in heathen lands and white in Christian lands. The rival to the Church, as has been frequently pointed out of late, is not Mohammedanism or Buddhism, nor any other world-faith; it is the spirit which ignores religion altogether and slams to the door by which the spirit of Christ might enter the several activities of life. Secularism is the real foe of religion; and we must confess that at home as well as abroad there are whole ranges of life as yet unsubdued, or it might be better to say unsublimated, by the Christian spirit.

It would be misleading to say that social conduct and industrial and economic relations in England have been untouched as yet by Christianity. A comparison, for example, of our western industrialism with the unregulated industrialism of China to-day will show vividly how far, in spite of all our shortcomings, we have travelled in the Christian direction in our western world. Yet it would be idle to deny that the Church has stood painfully aloof

from applying Christianity whole-heartedly to the affairs of industry. To do so needs vitality and courage of no mean order. With a shrug of the shoulder the secular-minded man sees the missionary set off for China or Africa. It is not here that the missionary meets his troubles. The persecution breaks out in the land where the light breaks in. There is no shrug of the shoulder there. And in precisely similar way it will be with no shrug of the shoulder but with open hostility that the Church may be met when the quiet but far-reaching demands of Christ are preached in those parts of our home life which are as yet unchristianized, and when an attack is made upon the commonly accepted principles of self-advancement and the common standards of material success which in our personal Christian life we are taught to abjure.

Our course is clear. It is our plain duty to spiritualize these unreclaimed tracts of our social order and to win them as fresh departments of the Kingdom of Christ; and we may well ask, whether our concentration upon our own domestic affairs is fitting us to do it. We may well ask whether the Assembly is aiding either directly or indirectly in producing those individual men and women who shall act as the spearhead in such adventure, or whether it is really preparing the soil from which such men and women spring.

But let us make no mistake about it, the moment we move in this direction we shall find that we are invading territory as hostile to us as the Mohammedan world is hostile to the Christian missionary. It will mean warfare. It will call for heroism. In the parishes

to be sure there is scanty enough call for heroism at present save the heroism of drudging on—no mean thing indeed and the call to which meets daily with so magnificent a response. But the heroism which must stand out against slander and abuse and worldly loss for righteousness' sake has little exercise. That is because new fields are uninvaded. Let the entrenched interests of betting or drinking or cruel sports be attacked in the name of Christ and the opposition begins, but only in a half-hearted way, because the public conscience on these matters is already partially awake. Against these walls the trumpets have long been blowing. When they begin to blow against those commonly accepted and little questioned principles of the industrial, commercial, and international world, which are flatly unchristian but seldom declared to be such, then the really formidable opposition may reveal itself.

But we need not fear. There is latent heroism ready for the struggle when it comes. The men who fly across oceans and storm trenches would be equal to the task if it were seen to be opening up new roads to more abundant and richer orders of life. The "safety first" cry has frightened the best men away. The "hazard all" cry will re-enlist them. It was through the vision of a great goal, and the knowledge that to reach it would cost a hazard, that the Labour Party of former years won so devoted a band of men, and especially of women, workers. The way had been extremely strait and narrow. On the other hand the offence to the conscience of the thinking few, who really in the long run count, has been exceedingly great when it

has heard the Church in its corporate meetings so vocal over its own endowments and quotas and patronage, and so silent about soul-harrowing and soul-destroying unemployment, so silent about home-and-morality-destroying house shortage, so silent concerning self-seeking motives in industry and the continued trust in arms.

It is only natural if the responsibility for these social evils is laid primarily at our door by those who, though morally alive, are outside the Church. For the Church is still supposed to be the keeper of the higher conscience of the community.

We ourselves feel this same revolt acutely at times. When in duty bound, and to prove the truth or otherwise of the statement that cruelty in the bull-ring had been greatly mitigated, I had gone to witness a bull-fight in Spain in this year of grace 1929, and came out sickened and indignant with the sight of horses disembowelled and hustled from the ring, of bulls panting with exhaustion, dripping with blood, and sinking down dim-eyed for the final blow, transfixed not only by the dagger of the matador but by 20,000 pairs of gloating human eyes; against whom did the tumult of my indignation first and foremost arise? Not against the thoughtless multitudes, nor yet against the Spanish Government. It was primarily aroused against a Church which held the conscience of that people in the hollow of its hand as no other Church holds no other national conscience throughout all the world. Side by side churches and bull-rings stand in two hundred towns of Spain. Upon Easter Sunday afternoon the season of the bullfight begins. And the Church is dumb. I had prayed in those

Spanish churches that very day and every day. It was long before I could pray there with ease again, irrational as it may seem. "Blind leaders of the blind" was the thought uppermost in face of that bitter antithesis, and I could the better appreciate why the hottest words of our Lord's denunciation were directed against the ecclesiastical and not against the civil authorities of His day.

And surely we stand in no less danger of outraging the conscience of serious men and women when questions of ecclesiastical order and domestic economy occupy so much of the widely published corporate attention of Churchmen, and the matters of life and death to the people have been met in corporate silence.

We are right enough in our demand for an otherworldly outlook and a constant reckoning with the eternal and unseen realities. We are right when we deny that Christianity is a mere association for the promotion of humanitarian ethics. But we must insist with all our might that the Christian religion shall control the whole of life, and we must show our insistence with the same kind of energy, practical dealing, and sound thinking which our Lord showed, Who spent so large a proportion of His time in tending the bodily needs of men and in rebuking the materialistic spirit which had made life consist in the multitude of possessions. It is in this direction again that we look to Lambeth to readjust the balance of our thinking and of our interests.

iii. An obvious concern of Churchmen is world peace. For the Church to stand upon the same level as the average citizen in regard to war is to stand

condemned : her duty is to lead public opinion, not to follow it. The Society of Friends has a positive teaching on the question ; it has faced the problem with a persistent earnestness which, even where it has not won the agreement, has at least won the respect, of the serious-minded. Our Church is accused, perhaps with too much reason, of having no policy at all, unless it be that of compliance with the traditional view that war is inevitable and preparedness a permanent necessity. In any case it is a serious matter when the Church has not placed in the forefront of her corporate thinking and discussion a problem which is surely within her proper province, and has devoted to subsidiary matters the energy which this greater subject demands.

Our ignorance here is deplorable. Immense labour is being expended through the League of Nations and its complementary movements upon the cause of peace. The leaders tell us anxiously that they await a *metanoia*, a change of mind, in the mass of the people. Mr. Ramsay Muir, in his excellent *Halley Stewart Lectures*, rightly complains that we are still talking as if the Kellogg Pact had never been signed, or had better be ignored. While His Majesty's Government has, in point of fact, signed a document renouncing private war, Churchmen and others still talk of the next war and of the secret treaties relating to our alignments in it. Such talk is wrong and dangerous : it would be impossible if Churchmen knew as much about the activities of the League and of the Kellogg Pact as they know about quotas and patronage. And this ignorance might be removed, and the cause of peace immeasurably advanced, if

somewhere or other we discussed—and thereby revealed ourselves as interested in—the Church's relation to, and concern in, these vital matters, as publicly and as corporately as we discuss her own narrow domestic affairs. The public seldom hears the Society of Friends discussing their private concerns ; it constantly hears them speaking corporately and boldly of the things which make for peace ; and it gives to them in consequence a hearing out of all proportion to their numbers. The world knows that out of the fulness of the heart their mouth speaketh.

iv. Finally, and in contradistinction to this absorption in a narrow domesticism and this tightening up of the ecclesiastical order, we look to Lambeth to rekindle in us that spirit of expectancy which is so sadly wanting now ; to recreate in us the sense that Christianity is a living growing thing ; that it is dynamic and not static ; that it has a new message for a new age ; that there are numberless truths in the spiritual and moral realms as yet unrevealed and capable of revelation ; that the half has not yet been told ; that there are very serious misfits in our present Christian thinking and in our present applications of Christian morality, and that these misfits instead of being ignored or dreaded are the salutary spurs urging us on to fresh formulations and higher ranges of truth and life.

We are told by our wisest teachers, and it is undoubtedly true, that modern science has gripped the imagination of youth all the world over. Its fascination lies in the main in the air of expectancy which accompanies it. Added to the substantial

fruits of the past there is promise for the future. The misfits of one advance form the basis of the next. Coal and steam bring power : they also bring smoke and gloom ; but the road, science says, lies not backwards but forwards, and she proves it by giving us, through electricity, petrol and a wiser use of coal, an enhancement of power and a diminution of gloom.

The same spirit of aliveness, movement, and expectancy is urgently needed in our Christian thinking and practice. We must cease to be content with the forms of Christian living as they have been handed down to us. We must improve the forms. We have, for instance, inherited a Christian system of morality in regard to the relation of the sexes, to marriage, and to the problems of population. We cannot go back to pre-Christian morality, to promiscuity, to polygamy or infanticide. That way ruin lies. Yet in all these matters the application of Christian morality as we already see and practise it gives rise to those very kinds of misfit which in the case of the scientist are welcomed as clues for a fresh road of advance. The enlargement of the Christian field by the entry into it of ancient civilizations like China, and of primitive modes of life and needs as we see them in Africa, make the misfits but the more apparent. We cannot rest, we must move on. We must rethink our traditional morality in the light of all these fresh factors of experience. We must rethink our penal system in the light of psychology and medical science. The knowledge that sleeping sickness or a deficient gland may produce in an honest boy the most criminal tendencies, and bring him into the hands of the law, should show us the urgency of such

revision. We cannot act as our fathers acted: we know too much. It is guidance that we need; and we may well ask of our rulers that same humility, and that thirst for bettering the game of life which is so conspicuous in the leaders of science, and which justifies itself so singularly in their case and forms the grounds of the respect and confidence we pay them.

And after all, this elasticity is the very thing we should expect to see where the spirit of Christ is really working. Canon Streeter has called our Lord a constructive Revolutionary; one who accepted the game of life as it came down to Him, but never accepted the limitations which He was so swift to note; one who played the game but strove to improve it. We urgently ask our leaders to show themselves at least as keen to improve the game of Christian living as to stiffen up the machinery of the Church. We ask them in their deliberations to set us the adventurous example that we need. We ask them to give us confidence that they, as the leaders of the Christian Church, are determined, not merely to refrain from ignoring or rebutting new knowledge, nor even to rest content with demonstrating that in reality it is harmless; we ask them to welcome it whole-heartedly even where it appears to disturb some of our older ideas, and to utilize in a new synthesis the immense treasures which from all channels are daily flowing in upon us.

INTEGRATION

By

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INTEGRATION

By F. S. M. Bennett

NEARLY ten years have gone by since in the forefront of the Lambeth Appeal were written what Professor Lofthouse at the last Church Congress rightly described as "the great words": "we acknowledge all those who believe on our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the Universal Church of Christ."

Do not these great words, in the light of the experience of the intervening ten years, constitute a call to think again over the whole subject of Reunion and perhaps, as the result of that thinking, to restate in fresh terms what our brethren on the other side of the Atlantic would call "the whole proposition"?

Towards such restatement I venture two suggestions:

(1) Reunion has to do with the Organized Society or Societies of Christendom. Of such organized society or societies Baptism is the Scriptural *fons et origo*. As such, Baptism should have much more attention and much more emphasis than it has thus far received.

(2) Integration—a word which biology has recently

brought into common use—is a much better word than reunion to describe our modern proposition. That proposition fundamentally has to do with life.

These two suggestions I proceed to develop.

(1) "I believe," we say in the Apostles' Creed, that there is "one holy catholic Church"; "I believe" that there is "a Communion of Saints." By these statements we mean, or should mean, that the Church is here, not by act of man but by fact of God, and that the saints (the Scriptural name for the Baptized) form, not by act of man but by fact of God, the closest possible brotherhood or body, whether they be still in the flesh or asleep in Christ. How this is so, we need not question: "For by one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free" (1 Cor. xii. 13). To-day we ought to say, of course, "whether Roman Catholics or Presbyterians, whether Anglicans, or Congregationalists, or Wesleyans, whether we tolerate the bondage of establishment or enjoy the liberty of the Free Churches." "There is one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. iv. 4).

There is one Spirit and there *is* one body. Man did not make it, nor can he unmake it. He can no more unmake it than he can unmake that other social fact of God which we call the family. Sometimes families quarrel; sometimes members of the same family deny relationship. Such quarrels are always discreditable, but they do not alter the fact —the children of the same parents are brothers and

sisters for always and always in spite of all their doings or undoings. So, if we are to think Christianly, we must think of the Church. The baptized are inevitably and by fact of God, in spite of all their doings or undoings, one body in Christ. This is the expressed unity of the Spirit. It *is*, and just because it *is*, we do well to be shocked by our apparent divisions.

We might have expected that an appeal, which did not hesitate to put in the forefront the great statement that all who are baptized into the name of the Holy Trinity, are members of the Universal Church, would have laid a chief emphasis on Baptism, and that Baptism would have received attention and chief emphasis in the conversations and discussions which have arisen out of the Appeal. But this has disappointingly not been so. The emphasis has been laid on quite other things. Emphasis has been laid, for instance, upon historic episcopacy, the importance of which I have no wish to underrate. Episcopacy can claim much; but it certainly cannot claim "the certain warranty of Scripture," as Baptism can claim it, for recognition as being fundamental to the Christian Society. If true thinking must go before right acting, do we not need to recover for Baptism that premier place which it seems to have held to begin with and to have kept during the first several centuries, through the whole period, indeed, during which the Church functioned as one?

In our Cathedral Church at Chester we have a great sixth-century Font. It was brought to us from Ravenna. It is a veritable tomb hewn out of a single rock. It is large enough for a baptism by immersion, that is, for a really dramatic presentation

of that burial and resurrection with Christ to which every Christian life is called. Baptizing, as we do, by affusion, we are apt to forget that every baptism rolls dramatically into one Good Friday and Easter Day. But the point I want to make here is this. When our brethren of the sixth century wished to express on their Font what they felt about a Baptism, they carved upon it wonderful winged animals and two peacocks with gorgeous tails. Nothing less gorgeous than a peacock's tail could symbolize the gorgeousness of being swept into the great life of the great Church. Recover for Baptism in Christian thinking its Scriptural and primitive place, and reunion (or as I should prefer to say *Integration*) may begin to come into sight.

Baptism is a symbolic act, and it may be that nothing but *a symbol* can be the unifying centre for associations of free men. The Commonwealth of free nations which we call the British Empire is held together by the symbol of the Crown. Any attempted paper constitution would disintegrate it. I give away no secret when I say that the Brotherhood of the Freemasons (perhaps the closest and greatest fraternity in the world) grows and fruits round a core of symbolism. Symbols leave you free. One may see more, and another less, in a particular symbol. Neither need quarrel with the other about how much. Baptism is a splendid free symbol. What matters is the fact and what it stands for. The fact is that the baptized are one Body in Christ. Baptism stands for unity. It is certainly the proper basis, I expect it is the only possible basis, for any reunion (or integration) of Christendom.

But of course a symbol must not be turned into a formula. Definitions are apt to be the ruin of us. All Christian people accept the Bible as being in some sense (always an important sense) the Word of God. It is a real bond of unity. If we each began to say exactly what we understand by its inspiration, the Bible would cease to be a bond of unity and become a source of controversy. So with Baptism. There is the fact. Let each see in the fact all that he can ; let each make of the fact as much as he can. Accept the fact, and in the fact is the most hopeful, if not the only possible basis for the unity of those who, as children of God, are called to liberty.

(2) But, as I have said, *integration* is a better word than reunion to describe what is the actual proposition. Integration is, of course, a biological term. Biology is concerned with organisms. An organism is defined in the *Concise Oxford Dictionary* as " an organized body with connected interdependent parts sharing common life." Had St. Paul been writing to-day he would almost certainly have used *Organism* instead of *body* as his favourite figure for the Church —the Organism of Christ. Had he done so and had he wished to compress into a single word his " fitly framed and knit together through that which every joint supplieth " (Eph. iv. 16), the word which he would have found ready for his pen is the word *integrated.*

Integration is the outstanding feature of every organism. The higher the organism, the greater are the multiplicity and the complexity of its parts, and the more diverse and specialized are their functions. But while each of the cells and groups of cells, which

make up a higher organism, has in a measure its own individual life and, it may be, a measure of individual consciousness, all are integrated—all work together for the benefit of each other and of the whole. For an organism health and wholeness mean the same thing. But it is wholeness with a diversity of parts. Identity of parts may produce a crystal, but not an organism. Integration means diversity in unity. The diversity is no less essential than the unity. If we think, as we very well may, of the Church as the Organism of Christ, clearly what it needs is the integration of its parts. They are not actually working for the benefit of each other and of the whole. Competition and integration are incompatible terms. Integration means, I repeat, diversity of function with unity of purpose. St. Paul was thinking biologically (as he so often did) when he wrote: "The body is not one member, but many. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" (1 Cor. xii. 17). And it is to be noted that, in the course of Nature, integration results always in appropriate, almost always in beautiful, form. But it is integration which makes form and not form which brings about integration.

Reunion seems to suggest, certainly discussions thus far thereanent have tended to lay stress on, form, thus putting the cart before the horse. This is one reason why I think that the term *integration* is better. It puts things in their right order. Reunion also seems to suggest that modern Christendom merely represents the splitting up of what once was one. But modern Christendom, whatever its far-away

origins, as it has developed during the last several centuries, represents nothing of the kind. *Modern Christendom is a wholly new condition of things*, which was only rendered possible by the belated growth of that perhaps greatest achievement of modern times —religious toleration.

To continue to think or to speak of the great Churches of modern Christendom as if they were bodies dissenting from or nonconforming with some larger centre, is to think and to speak an anachronism. If it is possible still so to do on this side of the Atlantic, it is quite impossible to do so on the other. All that we who belong to older Churches—older developments of the Organism of Christ—can say of those younger Churches (using St. Peter's test) is that they " have received the Holy Ghost as well as we " (Acts x. 47). But they and we are not integrated and never have been integrated. The problem or proposition with which we are faced—the integration of the Organism of Christ —is altogether new. Our work is a work, not of *undoing*, but of *doing*. By the grace of God our generation is being called to do what has never been done before. The conditions with which we are faced have never existed before. New problems call for fresh thinking. We may regret, probably we all do regret, much that lies in the past. That past is irreparable ; but the future is ours, and we shall seize it best if in this connection, " forgetting the things which are behind, and stretching forward to the things which are before, we press on toward the goal unto the prize of the high calling of God in Christ Jesus " —the calling to attempt, what has never been

attempted before, the integration of the Organism of Christ, conserving in it diversity of function while achieving for it unity of purpose.

Professor Pringle-Pattison heads the fourth of his Gifford Lectures on *The Idea of God* with the words "The Liberating Influence of Biology." We very much need the liberating effect of reconsidering all problems of reunion in biological terms. We are not dealing with a broken-up *organization*, but with a not-yet-integrated or only partly integrated *organism*. There is much more in using the right biological term for this biological problem than might appear at first sight. A moment's thought will show that this is so.

Take, for instance, the question of the historic episcopate. It is more or less lifted out of the range of controversy if you regard it as a means, perhaps the best means, towards closer integration. Presented as a condition for reunion, it is bound to wear a deterrent aspect in some quarters. But presented as a reasonable means towards an obviously right and desirable end it might, in these same quarters, become quite attractive, especially if all concerned were contented to accept the historic fact with little or nothing in the way of definition or explanation. What we are dealing with is a living organism and life will itself correct (as only life can correct) in due course all errors of thought, if errors there are.

Or again, exchange of Pulpits wears a somewhat different aspect, if we think in terms of integration rather than in terms of reunion. If reunion be the objective, the temptation is to make little of differences of view and to preach smooth nothings. For

integration the more we can learn about each other's specialized functions, the better. From each other we have much to learn, but we can only teach each other by remaining the while our undiluted selves. Even closer and happier relationship with Rome can be more hopefully and less distantly conceived on biological than on traditional lines, in terms of integration rather than in terms of reunion. In this connection the liberating influence of biology would be perhaps more beneficial than in any other. Life and suppleness, rigidity and death walk hand in hand.

Nothing could illustrate better what really is the need of the great Church throughout the world than the obvious and urgent need of our own Church of England here at home. We need integration. We have our three distinct Schools of Thought. Not only are all three legitimate within our wide borders ; all three are essential to the richness of our life. But each does not always work for the benefit of the others or for the benefit of the whole. Recently, in connection with the New Prayer Book, two of our extremities combined to defeat the deliberate purpose of the whole body. They did not content themselves with exercising legitimate pressure from within; they called to their aid, or at least opened the way for, forces from without. If the Church is thought of as a body or organism, they did in the Church what tubercular growths sometimes do destructively in other diseased bodies. Neither seemed to be aware, or, if aware, neither seemed to care, that they were doing despite to their own body. At a critical moment the Church of England failed to function as an integrated organism. For the Church this was a

tragic disaster. On functioning as an integrated organism its very life depends. Disintegration is only a longer way of spelling death.

Thinking biologically, I was in favour of having alternative Canons in the Revised Prayer Book. Recognized alternatives enable diversity in unity. In the end the attempt to achieve one Canon for the micro-organism of the Church of England pleased nobody and proved futile. With us the political complex of uniformity dies very hard. Otherwise we should all combine to get the Act of Uniformity removed from the Statute Book before it completes its mortifying work.

If its removal involved Disestablishment, so much the better. I agree with all that the Bishop of Durham has recently written on the subject and am only surprised that others, of like eminence and ability, have not come out boldly as his allies. To-day the Church of England is in an impossible position. This is not because the position is one which no self-respecting Church can occupy. That might not matter. The trouble is that it is a position which no Church can continue to occupy and at the same time retain the respect of anyone else. This by the way.

The point I want to make here is this. Establishment cumbers the road to what I mean by integration with other Christian bodies. That the privileges of Establishment are mostly imaginary, we who are inside the Church of England know well enough. But they do make it difficult for others to deal with us, and for us to deal with others, on equal terms. In dealing with others "prestige" and "the feel

of things " are vastly important. I was a member of the Welsh Church Governing Body during the throes of Disestablishment. We none of us, I think, foresaw how great was going to be the gain, especially in the direction of sweetening relationships with other bodies and of facilitating co-operation for manifold good purposes. No one in their senses wants Establishment back in Wales to-day.

If frankly for the sake of closer integration, within and without, we could bring ourselves to ask for the boon of Disestablishment, we should, I believe, be astonished by the good-will with which our petition would be met and would find terms of disendowment (if any) far more generous, and disendowment itself far less damaging, than many seem to fear. Quite recently more than one distinguished person, voicing the mind of this or that Free Church, has definitely stated that there is to-day no wish to cripple in any way the Church of England. With integration in view, we might well call the Free Churches to our aid in securing that such funds as might be taken from us should not be diverted to secular, but still be retained for religious purposes under some plan of concurrent endowment. If some definite purpose for their allocation, such as grants in aid of the Pension Schemes for aged clergy and ministers of all recognized Denominations, was adopted, the difficulties should not be so great as to baffle the wit of reasonable men.

At the same time it is true, I think, to say that the whole question of disendowment has changed of recent years. When in the last century we thought of national expenditure in thousands of pounds, the

Church of England seemed to be a very rich body. To-day we think, or have to try to think, of national expenditure in hundreds of millions of pounds, compared with which all that the Church of England possesses in the way of endowments is a mere bagatelle. It used to be said that no state could allow so wealthy a body as the Church of England to be independent of itself. To say such a thing to-day would manifestly be ridiculous. For all that Wales has gained, or will gain for many a long year yet, from the disendowment of the old Church in the Principality, the Church might just as well have been allowed to keep all that it possessed—and so may we!

The minds of many people swing between two alternatives—corporate reunion and federation; but all would admit, I imagine, that federation is at the best a *pour pis aller*. It is a policy of despair. By it a number of separate organizations are to be brought closer to each other and enticed to co-operate. But the Church is not wisely or Christianly thought of as a number of organizations. It is an organism, and the right word for the federated unity of an organism is *integration*. Using it, we can think, indeed we are obliged to think, in terms of life.

To recover for Baptism the premier place it seems to have occupied in the first days can be no easy task, while the recovery would itself make difficulties in connection with some Christian bodies, especially perhaps in connection with that most Christian body, the Society of Friends. But some basis there must be, if there is to be anything to integrate, and no wider, no more Scriptural, no more primitive, no

more honourable or less controversal basis could be found than Baptism into the Name of the Holy Trinity. With integration in view, even the Friends might look at Baptism again.

" And I believe one catholic and apostolic church " —so we make our act of faith in the Nicene Creed. It is an act of faith. Christendom to-day neither looks nor feels as if it was true. My own conviction is that it never can become true in fact as well as in faith, that there never can be remission of the sin of our Christian divisions, until we go on really and truly to acknowledge one Baptism, through which the Church *is* one. There is no cure for sickness but health ; no cure for sin but holiness ; no cure for divisions but unity. Baptism is the fountain of Christian Unity. The baptized are the Organism of Christ. To integrate that Organism, in and through His Spirit, is the new task to which in especial He seems to be calling us to-day. It may be that the last ten years can show little in the way of progress towards reunion ; they can show a great deal in the growth of Christian good-will. If the objective is (as I think it should be) neither reunion nor federation, but *integration*, we need not be disappointed. Christian good-will has grown and good-will is everything. Given time and true thinking, good-will can integrate us. To gain our end we need to think again, to re-visualize the goal, and then to press on. Already many feet are in the course and the last ten years have brought the goal closer and more clearly into sight. That goal can be described only in terms of life. It is the integration of the baptized—the Organism of Christ, which is His Church.

CHRISTIAN UNITY AND THE MODERN WORLD

By

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CHRISTIAN UNITY AND THE MODERN WORLD [1]

By Oliver Chase Quick

WHATEVER be the decisions of the Lambeth Conference of 1930, it is clear that the deliberations of an assembly drawn from all quarters of the globe must to-day be governed, not by the particular interests of any one denomination, but simply by the universal call to wage Christ's warfare against the forces of evil in our modern world. The one problem for the Anglican Communion, as for the Christian Church, is to determine how the gospel may be most clearly and effectively presented to an age which is forsaking religion for material prosperity, and yet knows in its inmost soul that man cannot live by bread alone. How is secular civilization to be both fought and won? That is the deeper question which gives to problems of reunion their urgency and relevance.

Now secular civilization as we know it to-day in its western home is largely characterized by two influences: (1) specialization of thought and activity; and (2) industrialism. It is perhaps the first of these which needs particular emphasis, because its bearing

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on religion is not yet sufficiently understood. We complain, rightly, of the difficulties we experience because clerics and theologians speak a language which to the ordinary man is quite unfamiliar, and religious interests and knowledge seem to have become more and more the property of the few. This fact has been strikingly illustrated by recent discussions in the public press on the subject of biblical criticism. The general public, it appears, does not study the Bible and has little knowledge even of its text; but it still supposes that the clergy must profess to believe the literal accuracy of every historical assertion which the Bible contains. Personally, though I was born in 1885, I cannot remember ever to have supposed any such thing even in childhood, and to me the shock of recent years has been to discover what a rare privilege I have enjoyed. Notions of the relation of the Bible to Christian faith, which for more than a generation have been common-places among educated believers, have still not passed beyond that narrow circle. Multitudes in a vague and general way acknowledge that religion has some sort of claim upon their lives; yet they never pause to consider seriously what that claim is, or how it is being met, nor have they any understanding of what an intelligent orthodoxy implies in belief and conduct. So much we recognize and deplore. But we seldom seem to perceive the relevance of the fact that a precisely similar process has been going on in other spheres of human thought and activity. The modern physicist has ideas on the constitution of matter which to the ordinary man are so foreign that he misunderstands them least when he does not understand them at all. The best art of

to-day is conspicuously different from that of previous epochs in that so much of it appeals only to the few who have had a special training. The economist regards with pitying horror the considerations and arguments which sway the ordinary voter and his parliamentary representative in dealing with the economic problems which press on all alike. In every sphere the experts are making valiant efforts to educate and interest the masses; and in every sphere they have essentially the same difficulties to overcome. Even in chess, it seems, the masters need a game of their own, too difficult for ordinary players. Not even in our pastimes can we avoid esotericism in these "democratic" days.

The root of all these difficulties is the same. It lies in the success of the movement towards specialization which began with the Renascence. The great characteristic of mediaeval culture was its unity. An ecclesiastical authority controlled every field of thought and activity in the name of revealed religion. The Reformation assisted new movements of thought in so far as it weakened the sway of the single religious authority. But the Christianity of the Reformed Churches has not yet succeeded in interpreting the great central doctrines of the Incarnation and the Atonement in such a way as to make men find in Christ Himself a unifying authority over all life, which may provide a common goal and a common law for the manifold activities of the human mind and spirit. Each activity pursues its own peculiar path. Each claims its own autonomy, and refuses to accept standards of good and bad, right and wrong, from any authority outside itself. "Business is business," say

some, meaning thereby that commercial activities cannot submit to moral rules which are intended to apply equally to other dealings of men with one another. "Art for art's sake," said others not long ago, claiming the right and the duty of the artist alone to fix the canons by which his creations are to be judged. Each separate science travels its own road toward truth, and has its own method of verification, so that, even in the field of physical science alone, the co-ordination of results becomes ever more difficult to achieve, and is only attempted in admittedly tentative fashion. And if points of view are so numerous and so widely different among men of different callings, what shall we say of the national and racial distinctions which introduce a complicated system of cross-divisions, and are found to present obstacles hardly less formidable to mutual understanding and agreement?

In such a world it is inevitable that the general philosophy should be one of relativity. The opinion everywhere gains ground that there can be no absolute standard, that all laws of truth and right are the product of particular times and circumstances, that what is true or right for one may very well be false or wrong for another, and that questions about ultimate truth are meaningless. This general habit of mind may, according to circumstances, find its appropriate expression either in a quite easy-going toleration or else in persecution equally unrestricted by any sense of universal law. But it is evident on reflection that it affords not so much a philosophy as a denial that any philosophy is possible. Its tolerant "live and let live" signifies no more than a general agreement

not to raise ultimate questions; and it is certainly this agreement which the modern man, as a rule, is seeking to uphold when he utters his condemnations of all "dogma." He is as much opposed to metaphysics as he is to theology. And as a metaphysical view materialism is now considerably more old-fashioned than the extravagances of a wholly irrational faith.

If then specialization of thought has led to an abandonment of all ultimate philosophies, it is certainly the industrial revolution which has enabled mankind to do without them. To the well-to-do the industrial system offers an endless series of new toys for their distraction. The poor it keeps tied in an endlessly circling round of mechanical labour or else in the "embittered idleness" of unemployment, while the heedless luxuries of others mock their own anxiety about daily bread. Thus it is that industrialism prevents the modern world from asking the sort of question which modern thought cannot answer. Just as our theoretical activities are occupied with special departments of knowledge rather than with the ultimate meaning of the universe, so our practical interests are concentrated upon the means rather than upon the true ends of living. We spend an enormous amount of intelligence and energy upon devising means of communication, but we make no corresponding effort to provide that there should be anything worth while to communicate. The magnificent spirit of adventure in the younger generation spends itself in spectacular achievements of mechanical dexterity, but finds in the gospel of God's love for man no call to sacrifice or risk. And so, while theoretic materialism is almost obsolete, practical

materialism adds daily to its myriad devotees such as are being lost.

Such then is the secular civilization of which we tell and hear so much, though perhaps it is not as essentially new as we suppose. Amid the decay of all generally recognized authority the specialized studies of modern science and the modern system of industrial production are combining to establish its kingdom upon earth. Considered as a theory or philosophy it is intangible, elusive, indefinite; for it inspires a chill agnosticism and a vague sense of insecurity, rather than any positive or coherent notions about the universe. Yet in practice its corrosive influence is not only undermining established systems of belief and conduct, but is destroying that very faith in ideals which alone can renew the vitality of the human spirit. The modern world is writing for us a new version of the story of Babel. The whole imposing structure of our civilization is threatened with collapse or disintegration through lack of unity of aim and mutual understanding between the builders. But the will of God is not, as in the ancient story, to confound their speech and break their co-operation, but on the contrary to give them that heaven-born fellowship of mind and hand which alone can impart eternal value to their work.

Christians are agreed in believing that the realization of that unifying fellowship is to be found through faith in Jesus Christ. How then can the Church throughout the world unify its witness? And what immediate steps can the Anglican Communion take to promote that unification? Those are the questions which must dominate the deliberations at

Lambeth next year. The main difficulty of answering them lies of course in the fact that, while sincere Christians agree as to the aim, they differ from one another radically and in principle as to method.

Many, perhaps the great majority, of Protestant Evangelicals do not regard organic union as a matter of the first importance, even if it be desirable at all. To them the problem seems simple. Let all the churches " recognize " each other. Let the members of all join with one another in acts of inter-communion, especially whenever by conference or common work their feelings of comradeship are stirred, and then let us wait and see whether out of this looser federal association any more definitely organized reunion will grow. If we start from certain presuppositions, nothing could seem more natural, and indeed inevitable, than such a line of policy. Its adherents are in fact so numerous and eager, that at inter-denominational conferences it is well-nigh impossible to agree to any act of corporate inter-communion without seeming to assent to their whole position. For the relative importance or unimportance of organic reunion must stand or fall with the relative importance or unimportance of church order in general. If both are relatively unimportant, then evidently it is but the unlovely legalism of the ecclesiastic which could discountenance corporate acts of inter-communion, when the sense of inter-denominational fellowship waxes strong. And, conversely, if such acts are not discountenanced, a tacit admission seems to have been made that church order and organic reunion are indeed relatively unimportant. These conclusions are not as a rule immediately drawn; for when

fellowship comes in at the door logic not seldom flies out of the window. But it returns afterwards, colder perhaps from having been outside.

At the opposite pole to the position just indicated stands that which is perhaps best described by the cumbrous term Catholic infallibilism. Under it I mean to include all those who hold that the Church of Christ remains throughout its history on earth one outwardly and inwardly indivisible society, the duly authorized pronouncements of which are inerrant and final in matters of faith. To infallibilists also the problem of reunion is simple. The faith and order of the one church stand before the world definite and unimpaired. Let Christians everywhere submit to its authority. The Church itself cannot be reunited, for it has never been anything but one.

Between these two extremes, however, there is a third view logically possible, a view which is perhaps specially congenial to the via media of Anglicanism, though many non-Anglicans approach it closely, and not a few Anglicans differ from it widely. For the convenience of giving it a name, let us call it " Liberal Catholicism." But do not let us quarrel over names. " Prejudiced Sectarianism " would do as well, so long as we know what body of opinion the name denotes. Not a few difficulties in the way of reunion are caused by the simple fact that in modern times religious parties insist upon being *de*noted by terms chosen by themselves entirely for the sake of their eulogistic *con*notation. In nothing do the Quakers show themselves more loyal to original Christianity than in their willingness to be denoted by a term chosen by their enemies for its connotation of contempt. Too many

Christians call themselves Catholics or Evangelicals till they imagine they have deserved their names.

But I digress. By a "Liberal Catholic" I mean at the present moment one who holds that the Church was and is intended by God to be outwardly and organically, as well as inwardly, one; that apart from this organic unity it cannot be fully responsive to the Spirit; that "outward" order in the Church is therefore something of sacred and spiritual value; and yet that this order, having been broken by sins of schism for which all are to blame, now exists in fragments and is nowhere complete, since complete unity of order depends on the authorization by the whole body of the ministerial officers acting in its name. It is at once evident that this position, though apparently quite coherent in itself, is much more complicated than the others, and, unlike them, does not immediately indicate one clear line of practical policy. The Liberal Catholic cannot approve acts of intercommunion, in so far as they may be understood to imply an acquiescence in a loose association or comradeship of independent churches, which is not a means but an alternative to reunion. On the other hand he must seek to avoid any suggestion that he regards members of Christian bodies other than his own as outside the pale of the one church or as being in principle excommunicate. He will gladly acknowledge the ordained ministers of non-episcopal bodies to be exercising real ministries of the Word and Sacraments in the Church of Christ. But when he is challenged as to the *validity* of ministries he must discriminate. To him full validity implies due and full authorization in accordance with the one order of the

Catholic Church. This order having been broken, no *full* validity is possible. But bodies which retain the episcopal succession preserve an element in that order, which is essential to the whole and must not therefore be treated as a matter of indifference or mere expediency. All existing ministries lack somewhat of full validity, and the aim of each reuniting body should be not to declare its own sufficiency, but to make its own contribution to the reunited whole, while it receives from others the supply of its own defect. What is needed is not mutual recognition among independent societies, but mutual supply among societies which realize at last their dependence upon one another.

This type of Liberal Catholicism, though it is nowhere expressly stated in the Lambeth Appeal of 1920, appears broadly to represent the doctrinal position which most naturally justifies and explains its language, especially in its proposals for mutual authorization of ministries. And there seems to be solid ground for thinking that to persevere in working for re-union along these general lines still offers, in spite of the courteously discouraging reception which the Appeal of 1920 has so far met, the best hope of presenting the Christian gospel effectively to a secular civilization which is not really unready to listen to a more clearly and sympathetically spoken message.

(1) The unity in confusion of the main forces which now oppose Christianity throughout the world seems to demand a more definitely united witness and action on the Christian side than any mere federation of independent churches can supply. The endless variety and multiplicity of teachings owning no common

standard, which are presented in the name of multifarious and independent Christian societies, cannot but promote that sceptical relativism of which the modern world is already half-sick. Many, in almost despairing quest of some solid ground for faith, repudiate all churches and theologies alike and endeavour simply to follow Christ alone. This would be the way of perfection indeed, were it certain that it is thus that the real Christ is most clearly seen and obeyed. But the divergence of views among such individualists hardly supports this conclusion. And the tragedy of it all lies precisely here, that when representatives of many Christian bodies come together as at Lausanne and Jerusalem and really learn each other's languages in conference, it begins to seem possible after all that what has been a Babel may become a Pentecost. There is a real underlying unity of belief among the great majority in respect of the real essence of the gospel. And that unity is not inadequately represented by the age-long insistence of the Catholic Creeds that the Christian joy and hope spring from the great things done by God for man in Jesus Christ born on earth, crucified, risen, ascended and returning in power through the Holy Spirit. It is precisely the complete independence of the various Christian bodies which promotes a really unnecessary and mischievous complication of theological dialects. A reunited Church owning some common standard of belief would possess a visible rallying-point for its faith, which would hold different minds together just by recalling them to itself.

At least schemes for re-union in the mission-field bear witness that some kind of credal and sacramental

unity is needed where issues are simpler and more sharply defined than in the modern west.

(2) On the other hand, if modern civilization is ever to be converted to Christ and not blindly fought in the name of Christianity, it seems evident that no terms can be made with infallibilism of any kind. It is the proof at once of the uniqueness and of the universality of the Christian gospel that it is shed abroad in the world as a spiritual light which, being partially reflected in every system of thought and activity on which it shines, enables each to be seen in its own brightest and truest colours. And if we ask what aspect of secular civilization most clearly reflects the light of Christ, the answer is not far to seek. It is the heroic readiness shown by the scientific spirit at its best to toil and suffer and sacrifice self in the cause of discovering truth and of promoting human welfare. The history of modern secularism is by no means wholly a tale of selfishness and the search for material comfort. What comfortable Christian has not heard with shame an account of health and happiness freely given up by one who without any conscious hope in God has set out to combat disease or to wrest from nature at any cost of disillusion one of her closely guarded secrets ? And the Christian is ashamed and also uplifted because he recognizes here one touch of the self-same Spirit who led the Son of God to Calvary. But here precisely lies the problem. The intellectual self-sacrifice whereby the secularist bears his unconscious witness to the power of the Cross often springs from his refusal to give unquestioning assent to the deliverances of oracular infallibility. His work might be inspired afresh and transfigured by the assur-

ance that the truth of God's love is only reached in the end through the faith which is strong enough to learn about the world as it is, in all its apparent indifference to good, without fear or favour. But if the faith of Christ is presented to him in the first instance with the demand for his assent to certain propositions as infallible and not to be questioned, his whole intellectual venture, which might have been baptized into the fullness of Christ's Spirit, is in fact excommunicated at the outset. Infallibilism misinterprets the meaning of the Cross as it is laid upon the intellect. Intellectual self-sacrifice does not mean accepting the truth of a revelation against which the intellect rebels —that is not self-sacrifice but suicide—it means rather accepting the discipline which refuses to let the wish be father to the thought, because the discipline itself is imposed by a God of truth as well as love revealed in Christ.

We have touched here the root of the difficulty in reconciling authority with freedom in matters of faith. The reconciliation is in principle possible if finality be ascribed not to a formula but only to the Person of Christ. But if that reconciliation is to be excluded, the scientific world of to-day is not to be converted but anathematized ; for its soul, if it can be saved at all, can only be saved through freedom of enquiry. That is the one sufficient reason why of necessity the Church of Rome is self-excluded from any movement towards reunion, which is definitely a response to the fresh situation in the world. The call to the Church is not merely to unify itself but to proclaim a gospel which can unify the manifold activities of our life in a single inspiration towards a single goal. In holding

fast and in reinterpreting the central doctrines of the Incarnation and the Cross, there is hope. But if we ally ourselves with infallibilism and erect our creed as a Canute's throne before the troubled sea of modern speculation, without admitting any possibility that the waves as well as the throne may be Christ's, then we abandon all hope of converting secular civilization through those elements in it which already manifest the saving presence; and we thus commit ourselves to an undiscriminating warfare which may in the end prove us to have been even fighting against God.

No doubt, whatever Lambeth may decide, its pronouncements will arouse the usual storm of criticism from ecclesiastical partisans and from the less informed section of the general public. To such attacks our bishops are by this time inured. But much will have been gained, if they can make it clear up to what point Anglican authorities can freely sanction the sharing of communion between members of other Christian bodies and those of their own, and for what reasons the line must be drawn where they draw it. The governing principles seem to be these. On the one hand reunion is so imperative a need, as the present world-situation indicates, because the sacred unity of Catholic order has been broken. No step therefore must be countenanced, which seems to imply that that order is not a very sacred or important thing at all. If it be not, why has disunion proved so disastrous? And if that order be indeed sacred, its breaches cannot be lightly healed by further relaxation of rules. On the other hand the imperative need for reunion also arises from the fact that, the one Catholic order having been broken through the fault of all,

each separated body is in some degree schismatic and suffers now from defect of full catholicity. No action therefore can be countenanced which suggests that some Christian societies are fully catholic, while others are quite outside the body of Christ's Church on earth. This latter doctrine can only be supported in the end by a theory of infallibilism, which the Anglican Communion rejects.

This statement of principles may and will of course be challenged. And even if it may stand, no ready-made formula for deciding practical issues can be deduced from it. But, if it stands, one thing is evident. In all schemes of unity, the supremely important question is whether there is a whole-hearted intention of restoring a really organic union. If that intention be present, much irregularity can be rightly tolerated in the interval necessary before a scheme can be complete. If that intention be not present, irregularities externally the same would have a quite different meaning and importance. That is why many of us are looking to the mission-field to lead the way, and hoping that the Lambeth Conference may find it possible to send a word of encouragement to pioneers.

FROM RELIGION TO GOD

By

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FROM RELIGION TO GOD

By F. R. Barry

"You will understand the true spirit neither of science nor religion unless seeking is placed in the forefront. . . . There is a kind of sureness which is very different from cocksureness."

Professor Eddington.

I

FOR the men of my age and my way of thinking 1930 will be a crucial year. We were young and impatient in 1920, painfully trying to adjust ourselves after the searching experience of war, and thinking (absurdly enough) that the Army Chaplains were the prophets for whom the Church was waiting. No doubt we were crude and iconoclastic; but that experience was decisive for us; and most of the lessons which we learned in it still stand the test of changed conditions. We are ten years older now, if not more patient. We have learned a little, attempted some experiments, formed a few reasoned convictions, have grown (perhaps) to be more realistic, and have come to cherish certain definite hopes. As to these we are told—quite reasonably and rightly—that we "must wait for the Lambeth Conference."

Thus 1930 is critical for us. By 1940 we shall have ceased to hope, or else have grown damnably contented. It will, therefore, I trust, not be thought impertinent if some of our fears and hopes are recorded here: with no desire to play the foolish rôle of instructing the Bishops in their duty, but merely to set down frankly and humbly, and not supposing that they matter too much, some points of view which seem to us important for the future development of the Church of England.

The official Agenda has not yet been published,[1] so that one can write in quite general terms, without the risk of seeming to lecture the Bishops. But *Agenda* means "things that must be *done*," and the main issues before the Conference are decided by the state of the world. Civilization is rapidly growing pagan: the "thing to be done" is to save it for Christianity. That must dominate all our thoughts and programmes. While the Church here at home is arguing about detailed points in a rubric, the world is asking whether there is a God. "Lambeth" must be envisaged in this context. Whatever is thought or said or done next summer must have decisive influence on the question which will answer itself in the course of the next ten years. Is the English Church of the future to be a small, unimportant sect, highly organized but

[1] This article was written in May. Since then the *Agenda* has been made public. If I had been writing now, in the light of it, some of what is said in the following pages would have been expressed rather differently: but it seems best to leave them as they stand. On the other hand, both the Agenda and the Archbishops' Pastoral Letter suggest that some at least of what follows may not entirely lack official sympathy. 29/9/29.

insignificant, or will it have the insight and courage to rise to the heights of its opportunity as an instrument of world evangelization and the spiritual home of the English people ? That is the real question that confronts us. The events of the last ten years have forced us up to it. There are no doubt plenty of queer little caucuses scheming to get some pet scheme of theirs put before the members of the Conference. But most of the matters which seem so important to party-managers and their docile followers are issues of the past, not the future. While the champions of obsolete loyalties are skirmishing over long-forsaken battlefields, the attack is being delivered miles ahead of them.

Since the last meeting of the Conference several factors have come to stand out clearly. On the one hand the Anglican communion has become much more conscious of itself, as no mere accident of history, but as a specific individual growth, essentially the same the world over, standing for a definite conception of what is involved in the Christian Society, with its own characteristic interpretation of the faith and worship implicit in the Gospel. It is, in fact, the English expression, native both in its strength and its limitations, of the historic Christian inheritance. The conferences at Lausanne and Jerusalem have left us with a far clearer picture of the place of Anglicanism in the world and of its immense responsibilities. We can see our task clearly enough before us—to lead and serve the autonomous native Churches all round the girdle of the earth ; to co-operate in the Christian education of those insurgent nationalist movements in Asia, Africa, and the Far East, which are the great

issues of to-morrow; to be the Bridge Church of a divided Christendom; and to Christianize the English Dispersion, spread over the surface of the world. If there be a Purpose in History, it can hardly be doubted that in this *Diaspora* is a potential instrument of Providence scarcely less mighty in significance than that which of old prepared the way of the Lord; and its Christianization is of vital import to the whole future of the human race. Here there is ground for real faith and optimism as we seem to see God's will more clearly opening. Further, within the Church here at home, very much has been achieved since 1920. Everywhere there has been life and movement. There has been a very wholesome self-criticism and brave, if not always well-advised attempts to rectify administrative abuses. The standard of devotion and energy among the clergy has never been higher. Despite appearances to the contrary, and beneath the babel of party strife and bickering so sedulously fostered by the Press, a common mind—a Church of England mind—is establishing itself very hopefully. The lamentable Prayer Book controversy showed at least that the English people is still immensely concerned for the Church and believes that it has a mission to the nation. Under all that mass of prejudice and irrational no-popery there emerged, I think, signs of a conviction—not less strong for being inarticulate and thus exposed to unscrupulous exploitation—that the nation still needs something from the Church, of which it thought it was somehow being defrauded by proposals which it had never really grasped, but clearly disliked so far as it understood them. There are few facts more moving and impressive than the

way in which at every great crisis, whether of anxiety or thankfulness, the Nation still looks to the Church to express the deepest things in its heart. We are still conscious of our Christian heritage, even though at times we may disown our birthright.

Moreover there is a noticeable swing-back from the anti-religious reaction and materialism of the wild years that followed on the Armistice.

The changed tone of scientific writers, and their more respectful appreciation of spiritual values in experience, registers the change in the whole mental climate. The recognition, both by educationists and Government, that education without religious influences is indeed little more than a misnomer, grows more emphatic every day. The Heads and Staffs of the great schools in England approach the religious aspects of their work with a feeling of profound responsibility and a growing sense of their need for help and guidance. The provision by the Board of Education of vacation courses in religious teaching for masters and mistresses in " Secondaries " shows clearly how the wind is blowing. Nor is the Colonial Office far behind. The White Paper on Tropical Education is indeed a statement in so many words that in administering backward races education without Christianity is too dangerous to be encouraged ; while the endowment out of Government funds of a great Christian College at Achimota and the appointment of an Anglican priest to be Principal, as a servant of the Government, would have been unthinkable twenty years ago. This tide is flowing in full flood, and the Church has a chance it has never had before. Finally, the impressive amount of space which the Press

assigns to religious matters—from grave Christian "leaders" in *The Times* to pronouncements on immortality by retired jockeys in journals of lower brow—sufficiently indicates that Christianity is still a living force in the public mind. It is doubtful indeed if there has ever been a more widespread interest in religion or a more wistful looking for a lead-out. Our age is aware of its moral bankruptcy. It still believes in some undefined way that Christianity can avail to save it. The moral standards of the Christian Church are and must be a challenge and a stumbling-block. But men of good will are ready to respond if the Church proves itself a life-giving power, a redemptive, renewing influence, a light on the path of a lost generation, an instrument of righteousness and peace. The Church still retains the initiative. But the opportunity will not last much longer. There is a rising sense of disappointment which it needs but a little to change to open antagonism. One more serious miscalculation, and probably our last chance will be gone.

For we shall deceive ourselves grossly if we do not study the other side of the picture. The Church's position is probably far stronger than it was when the Bishops last assembled. But nobody can survey the situation, with its relatively inadequate achievement in face of such immense opportunities, or estimate the relative importance of the Church's contribution to English life amidst the other influences which play upon it, without feeling humbled and discouraged. "Interest in religion" may be increasing: the Church can hardly be said to be gaining ground, either in moral weight or in actual numbers. Put

the matter in merely business terms and it cures us quickly of any complacency. Imagine any "live" political party with fourteen thousand buildings at their disposal, each with an endowed, whole-time agent, at work in the midst of our population, and would it not be staggered and ashamed if it had as little to shew for all this as we have? Many of the clergy are growing terribly discouraged—notably more so in the last few years. Overworked, as some at least of them are, haunted by financial anxiety, often watching their congregations dwindling, it is no wonder if in desperation there are men who have recourse to queer stunts "if by any means they may save some." They are also depressed by the lack of reinforcements, with its almost inevitable suggestion that their profession is somehow obsolescent. Much could be written about the dearth of ordinands; but we only need at the moment to make one point. We are told it is chiefly a financial problem, that the men are available if we can pay for them. But that raises serious reflexions. The Bishop of Gloucester is surely right in urging that the real question is what lies behind this—why is the Ministry ceasing to attract sufficient men from the fairly well-off families who can afford to pay for their own training? We do not find doctors or engineers subsidizing recruits for their professions. Obviously the acute economic stringency with which beneficed clergy are faced hits the sons of the parsonage cruelly hard; they have been in the past a rich vein of man power. But this is by no means the whole story. The blunt fact is that our Church does not at present hold the "governing" mind of the country or enlist

the professional classes in its service with sufficient strength or tenacity of appeal. We are not able to recruit leadership as learning, politics or commerce can. The most vigorous elements in the population are, on the whole, our least responsive public. This is an indication of weakness which no thinking person can ignore.

Thus before we launch ambitious programmes we ought to take stock of our resources. If we may fairly take the electoral rolls as live registers of effective membership, then in the whole population we have something like four million active members. This is all we can really count upon. The marvel is, the enormous amount of money, the rich fund of loyalty and devotion which those members of the Church do invest in it. But we have to ask whether this faith and this capacity for self-sacrifice is being fostered and guided in the best way. Obviously it needs to be educated into increasingly effective service, and to be so inspired and directed as to be a leavening and missionary influence, gathering others into its secret, lighting the flame in the hearts of a widening circle. We can hardly contend that this is happening. The vast machine of our establishment, with its Hierarchy and its organization, its countless Boards, Councils and Committees, seems to envisage a stable, fixed constituency with apparently inexhaustible resources. Cause after cause is " commended " to it with official sanction, implicit or expressed, and the innumerable " councils " and societies—both diocesan and central —are, to put it bluntly, competing for its support. But we cannot thus live on watered capital. The comparative failure of the World Call illustrates the

almost reckless way in which our leaders have lately grown accustomed to mortgage the faith and responsiveness of Church people far in advance of available resources. There is not at present in the Church of England sufficient spiritual depth and richness to carry the demands which are made upon us. A renewal in depth is our primary necessity. And we cannot but ask whether our organization is really adapted either to evoke or to educate that faith and prayer without which " Church life " is merely mechanism. There seems to be no central direction and nothing corresponding to a " Staff." Thus means are in danger of becoming ends, and tactics of taking the place of strategy. Some simplification is surely needed for the sake of that spiritual sincerity, with the sense of proportion which springs from it, without which discussions about policy are merely academic and unreal. A lead towards renewal and reality is the imperious need of 1930. And this can only come from the Bishops, not only in virtue of their Office, but also because, under present-day conditions, influence and status are inseparable. None but they can command a hearing.

II

But such a lead as the Church desires from them is inextricably bound up with Theology. Theological issues cannot be evaded if anything fruitful is to be achieved. It may be objected that the Lambeth Conference is primarily a gathering of Bishops charged with government and administration rather than a congress of scholars. The Episcopate, as has been

often pointed out, has to "administer" a situation rather than to philosophize about it. No Bishop could support his load of work if he let himself often raise the ultimate questions: in a couple of months or so he would be dead. That is true enough, and the Church ought to realize what impossible conditions it imposes on them. Nevertheless it would be quite disastrous if the main effort of the Lambeth Conference, or of thought and debate in the Church as a whole, were side-tracked into administrative questions. No solutions can be reached in that way. For nearly all our weakness and uncertainty runs back to theological bewilderment. We cannot tell the truth, as someone said, because we do not know what it is. The despondency which is strangling the clergy, the unreality which chokes our worship, the apathy which benumbs the mass of lay folk, all result from failure in our thinking. Many of us are deplorably uncertain what the Christian life really means. There are, no doubt, groups and schools of thought for whom all questions are settled. But whether or not this attitude is desirable, these are not the majority even among the clergy. And even they, one imagines, like the rest of us, must sometimes tell themselves in the night watches that we do not know what we are here to say or just what it is that we are trying to do. We lack that sense of mastery in our craft without which no work can be effective, and wonder if the world really wants us. The lay folk have an unhappy, vague suspicion that something which is called modern knowledge has somehow made Christianity incredible. This germ is paralysing their conviction. The result of this unconscious conspiracy is that the Gospel fails

to " get across," and the gulf between Religion and Life widens. We feel Christian forces shrink and weaken, failing to achieve effective contact with the life of the masses of the people. But no output of increased activity, no amount of goodwill and devotion, will avail by themselves to bridge the gulf so long as we shirk the intellectual issue.

Our activity, indeed, makes things worse. It is sucking the life-blood out of all of us. It is really symptomatic of disease. Organization has become a fetish. The bureaucratic complex at the centre—a real menace to the Church of England—is reproducing itself throughout the system. We have come to believe in salvation by Committees. But is it not true that this excessive busy-ness, which is wearing all the clergy, at least, to death, is only a very thinly disguised form of that restlessness and instability—so characteristic of the post-war period—which besets people who have lost their faith? It is suspiciously like a " compensation " by which we seek to disguise from ourselves and others the extent of our inner insecurity. True, no doubt, that most of us deplore it: we lament that we have no time for prayer and study: but deep in our hearts most of us half welcome it, glad to be protected by routine from the dread of having to face the great questions.

But these can no longer be evaded. For the attitude of our contemporaries, at least those of the rising generation, is not that Christianity is untrue so much as that it is irrelevant. This is not merely a matter of beliefs. True, that our teaching is still too often presented in such a way as to seem little relevant. About that something more will be said later. But what I

mean is something that cuts deeper. There is a suspicion among the younger folk—with some, one had better call it a conviction—that the main concerns of the Christian Churches are not really those of Christianity—at any rate not those of Christ Himself. We have given too many grounds for this judgment. For if we ask what are the chief questions which would appear to an outside observer to concern members of the Church of England, we find they are nearly all ecclesiastical. They concern points of discipline and forms of worship, administration, modernist controversies and similar points of mainly domestic interest. The importance of these in their right place and proportion must certainly not be under-estimated; but they are not the primary Christian questions. Are they the Christian questions at all? They are, in any case, quite subsidiary to the real functions of the Christian Church. They can only find a real solution within the context of some courageous vision of the Church's task in the surrounding world—that is, of God's purpose for the world and of the part which the Church is called to take in it.

This is perhaps one fundamental reason for the shrinking away of the Church from national life. The popular mind is right in its insistence—however crudely and foolishly expressed—on what it calls "practical Christianity." If we ask what ought to be the chief concerns of members of the Church at the present moment, the answer would not turn on Reservation, or on questions of finance and discipline. It would certainly be those great moral issues at once national and international which challenge civilization in our time. Christianity cannot justify itself save as

it proves itself the redemptive leaven within the various fields of our activity—in economics, science, art and morals. This is the claim which has now to be verified. And this involves an idea of Christianity which is not always current among Christians. Our Lord never talked about "religion": He talked about God and daily life. Consider the lilies, how they grow, He said. Christianity ought to be in the life of spirit like rain and sunshine in the life of nature—without fuss, worry or self-consciousness, so normal as to be almost unnoticed, yet fructifying and irradiating all the other activities of spirit. Our stresses tend to fall on the wrong notes. A certain spontaneity has been lost. "Church life," it seems to me, is in real danger of becoming rather fussy and self-conscious, imprisoned within concern about itself rather than about the great cause of Christ. We need to remember, as Father Thornton says, that the Astronomer at his telescope is every bit as much a concern to God as is the Churchman at his prayers. That is the authentic Christian note again. But the fact is that in our age of specialization Religion too has become specialized, its interests turned back upon itself. It has not sufficient outlet upon life. Consequently, a kind of introversion is threatening to paralyse the Church and to de-Christianize our values. Our eyes are turned inwards more than outwards: and this, as all psychologists will warn us, is a sure way of repressing psychic energies.

I do not doubt that the great need for all of us is to turn away from Religion back to God. We are surrounded by great tracts of life which are, for the Christian, "unredeemed" territory, acknowledging

hardly any Christian reference. The call is sounding to reoccupy them. "The Church," Father Kelly wrote years ago, "is ready enough to repent of its sins: what it ought to repent of is its Churchmanship." The need is now that we should train our eyes resolutely out of the window—out upon the great world and its life, so full of peril, so rich with opportunity, and seek to study it in the mind of Christ that we may discover what is God's purpose for it. In the past, our thought about the Church has been too much controlled by archæology. Now and in future it must be teleological, controlled, both in general and particular, by the thought of what the Church exists to do —the redemption of the whole social order, the consecration of all thought and life. Anything planned or done in a narrower reference is almost certain to turn out disastrously. Structure is determined by function. (The Prayer Book incident should be a lesson to us. The attempt to treat the revision of our worship as a question of "administration," isolating it from other factors, and with no thought-out philosophy behind it, nearly brought the house round our ears.) A generation is taking control of the world which has no coherent theory of life and little understanding of Christianity; and it looks as though the whole moral edifice of western civilization is collapsing. What does the Church propose to do about it? This is the frame waiting for our sketch. Evangelization is and always must be the primary task of the Christian Church. And we of the English Church are now confronted—even apart from our overseas commitments—with the re-evangelization of our people. Yet exhortation is largely waste of time. In the

circumstances of the modern world evangelization means education.

III

This enterprise of education to which, I believe, our Church is now called is what our Lord imperiously demanded from the clergy and churchmen of His day. Repentance (Metanoia) is a word of the mind. It means re-thinking the whole situation in the light of the reality of God. That is the first need of the English Church. As the Bishop of Oxford said in his Primary Charge: "We are confronted with as real a challenge to make up our minds and take definite decisions as our predecessors in the time of the Reformation. Unless we are to fail in our response to the needs of our time we must deal boldly with things, and set aside many long-standing prejudices." A number of our problems and controversies grew out of political and social circumstances which the course of history has long made obsolete. It is also true—and this is far more important—that a good deal of our traditional teaching is based on assumptions about the Universe which the adult intelligence can no longer share. Against the background of the Stars and Atoms and those infinite vistas of space-time which the new knowledge opens up to us, the meticulous differences of definition for which rival parties contend are really pathetic in their insignificance. There is being disclosed to our generation a grander vision of God's power and glory, which demands the lifting of our mental horizons. It is clear that those confident assertions which our predecessors could make with such security, claiming to span the whole arc of

knowledge, to answer all the problems of Reality, are no longer possible for us. We must frankly admit how little we know. We have, on the other hand, a source of knowledge, which the modern Church has largely forgotten, in the Gospels and the rest of the New Testament. The first step, perhaps, is to go backwards. The Church to-day is listing and overloaded with the tophamper of false intellectualism. I long that we should set ourselves first of all to recover the simplicities of Christ and seek to relearn His mind and spirit and His disclosure of the divine Character. Then, with this clue to what we believe to be the divine purpose at the heart of life, we can set ourselves to study and learn afresh what this implies, in the actual world that knowledge and experience presents to us, of the place and functions of that Fellowship which is called to be the Body of His Spirit and the instrument of that redemptive purpose. Christianity, if it is true to itself, can never be a closed mental system. We are called to be students (*Mathêtai*) in the School of Christ. Toc H demands readiness to think as one of its conditions of membership. Should not the Christian Church be as bold ? We are called to be a fellowship of seekers ; endowed all the time with a certitude which is " very different from cocksureness."

This is not to reiterate the threadbare slogan about the re-statement of the Creeds. I am thinking now of something further-reaching—a revival of a living sense of God, with its consequent moral and spiritual effectiveness, through intellectual emancipation. The former without the latter is impossible. For, on the one hand, the moral chaos in which the rising gener-

ation finds itself is, as often as not, the direct result of inadequate or even untrue Theology. If our religious teaching seems remote, if it fails to bite on life as men know it, it is because we have never thought it through. We have let phrases take the place of thinking. And it happens to hundreds and thousands of adolescents that, having been offered as children religious teaching which maturing intelligence knows to be incredible, they then feel bound to discard all religion and are left to face evil unsupported by any supernatural reinforcements. This tragedy is being played out everywhere, and we cannot overestimate its gravity.

On the other hand the need for personal power and the inner springs and resources of character of which we are all so desperately conscious is also, in part, a theological question. It is no good calling us to more prayer without thinking out what this involves. It is surely the fact that our spiritual lethargy and the *accidie* that so easily besets us is due, in great part, to bewilderment of mind. What lay folk—on the whole —want from the clergy is not so much, I believe, ambitious discourses reconciling science with religion, as guidance upon such elementary things as the meaning of prayer and how to set about it, the use of the Bible in the modern age, and the training of moral and spiritual aptitudes. And this, on the whole, is what we cannot give them. We ourselves share in their perplexity ; and exhorting us to spend more time in prayer inevitably fails of its effect precisely because we do not know how to do it. Very many of us would be compelled to admit, if we were to speak our whole minds, that the more we attempt it the less do

we succeed. This is a grimly serious position : and the underlying cause is intellectual. The traditional methods of prayer and devotion are bound up, partly with habits and ways of life which—rightly or wrongly —are not those of our time : partly with intellectual assumptions many of which we know to be untrue. We have not yet faced with sufficient candour the effect upon the religious life itself of the mental climate in which we live to-day. There is no such thing as " spiritual life " apart from the activities of spirit—whether scientific, moral or æsthetic—through which God's self-disclosure and His claim upon our lives is apprehended. We cannot acquiesce in the distinction between " spiritual " and " intellectual " which has too long vitiated our religious teaching.

It is easy to charge the Church with obscurantism. It is stock journalistic copy. But no responsible writer could maintain it. People recall the ignominious incident of Bishop Wilberforce's snub to Huxley. They omit to record that the very next Sunday, in a sermon before the British Association, Dr. Frederick Temple spoke in support of Darwinism. Indeed, we can claim that the leaders of Anglican thought have dealt far more openly and sincerely with the best " secular " knowledge of the time than have many scientists with Christianity, which they scandalously misrepresent without taking the trouble to inform themselves what it is that they contemptuously dismiss. It is just not true that the Church of England is not putting forth constructive thought. The Archbishop of York, Canon Streeter, Canon Quick, Canon Raven, Father Thornton, Dr. Matthews

would adorn any intellectual company. Nevertheless we have still to realize how little of their work has yet reached the rank and file of the clergy. Nor have we managed to share with the people those changes of thought which we most of us do assume. The laity as a whole are convinced that the Church is committed to articles of belief which no sane man in the modern world could hold. It is not so much what we say, or do not say, that leads them to think our teaching is irrelevant. It is the whole body of assumptions which is supposed, whether rightly or wrongly, to lie behind the preaching of the Church. Nor can they be blamed for such suspicions. For, however honest and liberal our teaching, we still continue to re-print formulas, in the Thirty-nine Articles for instance, which seem to discredit our enlightened utterances. It would be an immense tribute to sincerity if this obsolete and confusing document were definitely omitted from the Prayer Book. Nothing will persuade the average layman that the Clergy have not "subscribed the articles," and it would be worth the difficulties entailed to remove these skeletons out of our cupboards.

Sincerity is a primary Christian virtue. If the Bishops think fit to summon us their clergy, and through us, the people in the parishes, to an honest attempt to relearn the mind of Christ and to seek afresh to discover its application to the circumstances of our time, we shall enter a new climate of Reality. And in it, one can predict with confidence, we should come to revise many preconceptions, to escape from the tyranny of many prejudices, and to gain a new and more compelling vision of the Church's task in

the modern world. That will be the first step towards fulfilling it.

And this, we may be sure, would quickly issue in certain marked changes of emphasis. What is needed is an object lesson. Nobody ever yet, it may be supposed, has been argued into Christianity. Men are gathered into the Christian fellowship by what they behold of its power and beauty. If many to-day regard Christianity as either unconvincing or irrelevant, it is because we have let it look like that. But such a renewal in depth and sincerity could not fail to express itself in action. A few main lines may here be indicated.

1. It would mean a recovered sense of proportion. We should come to see that the primary Christian duties are not in ecclesiastical politics but in the world that Christ came to save and the redemption of its social order. Our moral witness would be more effective; and that in the end is the only argument the English race is likely to take seriously. I hope that "Lambeth" will commit itself to quite definite and ex-cathedra statements on the great moral issues of the time. Disarmament and Internationalism; slum clearance; the raising of the school age; the colour-bar and the treatment of native races: on none of these questions is there the slightest doubt what is implied in the "mind of Christ." Many questions, such as that of contraceptives, involve technical considerations which the Church *qua* Church cannot claim to estimate. But even here the dominant factors are the moral and spiritual issues: and on these the Church ought to know its mind and to give guidance to perplexed

consciences. The moral questions are the urgent questions.

2. To see the Church once more in its true setting, with a clearer perception of its essential mission and the nature of a Christian society, will inevitably lead towards Reunion. At present the attitude of most Church people is imprisoned within a totally false atmosphere. We have come to acquiesce in a situation against which nearly the whole New Testament is a passionate and sustained protest. We take our divisions for granted as being both normal and inevitable. At best we indulge in half-hearted "negotiations." But the Christian Church exists in the world to draw mankind into that fellowship which is the will of God revealed in Christ. A divided Church belies its own Gospel. It is a warning against its own creed. Every day the scandal and the shame of our divisions grow more intolerable. In the front line people are forced to recognize that. It is significant that the lead towards unity comes back to us from the missionary areas, notably at the moment from South India. Here at the Base we are "playing at war." Despite the reports of Lausanne and Jerusalem the position, as regards the Home Church, is worse than it was ten years ago. The lines of cleavage seem to be hardening: and many of the brave words that were uttered in the Encyclical of 1920 have either been forgotten or repudiated. We are all now waiting for the Bishops to act bravely at the coming Conference. The demand for unity will not be denied; and any Church, or section of a Church, which obstructs this leading of the Spirit will forfeit its claim to honest men's allegiance.

There are two main questions for immediate answer, though obviously they are interdependent. The first concerns the proposals from South India. Enormous pressure is now being mobilized to prevent their endorsement at Lambeth. That is to say, in the most cowardly fashion to throw the whole responsibility for approving or rejecting the proposals upon the Bishops of the Church in India. The chief ground of opposition is this—that in the limited period of transition there might conceivably be a few instances in which a few Anglicans might communicate at the hands of a minister not ordained episcopally. The creeds, the Scriptures, the historic ministry, are all quite adequately safeguarded. There might be a few occasions for a few years when a certain irregularity might occur. On these grounds there is a sustained attempt to wreck the whole scheme and perpetuate divisions. If it succeeds, we shall all go down together. And if the risk of a small "irregularity"—not in Christian life but in Church order—is thought to matter more, on Christian principles, than the unification of a great native Church, then we have drifted so far from the mind of Christ that all debate, on either side, is futile. There are, of course, questions of Theology, but these have been sufficiently debated. There is needed an exact explanation of what is precisely implied in the proposals: this will be forthcoming from the Indian Bishops. The real issue is a moral choice, a deliberate act of spiritual decision; and if the leaders of the Church of England allow themselves at this point to be intimidated, it will be a real disaster for Christianity.

The question, of course, is intimately connected

with that of Reunion here in England. Nobody supposes that next year, or for that matter in the next twenty years, we shall reunite with the Free Church bodies. But certain steps can be taken now. It is becoming more and more unbearable that Christians of various denominations work together, plan and pray together, but may not join in fellowship in the central rite of the Christian Brotherhood. Some relief to conscience must be given here. My own view is that inter-communion is not the final goal of reunion, but its starting point and its most potent instrument —at once the symbol and the effective sign of a unity which is there beneath all differences. I cannot expect that view to be widely endorsed. But there are, it seems to me, lines of action which could be authorized immediately. Having regard to the present state of feeling let us not ask for more than is practicable. Let us for the present observe a clear distinction, as some of our leading scholars have defined it, between inter-communion and inter-celebration. We do not ask that nonconformist clergy should be invited to celebrate at our altars; nor would they consent if they were invited. We may at least ask that our fellow-Christians should be allowed to communicate with us. The position at present is hopelessly insincere. The Resolutions of Lambeth 1920 made it clear that no priest has the right to refuse communion to any who present themselves. At the same time they forbade inter-communion.[1] What the Bishops now say is, on the one hand, "You may give them communion if they come, and

[1] Resolutions of Lambeth Conference, 1920, 12 (*c*) (i), and (ii).

we shall be glad if they do present themselves" ; on the other, "But you must not invite them, and you must not say we told you so." Business morality would condemn such quibbling. We cannot run the Church on a subterfuge. There is a perfectly clear and plain line out which at least moves in the right direction without sacrificing any principle to which the Anglican Church may be committed. The rite of Confirmation by the Bishop as the normal gateway to Communion is the rule of our Church for its own members : though even for them it is not applied rigidly. We have no right to impose it on Free Churchmen as an indispensable rule of the Catholic Church. (Partly because the statement is not true.) A ruling which would enormously ease the tension and sweep away a fog of insincerity might be made in a rubric such as this :

"The Lord's table in this Church is open to all baptised disciples of Jesus Christ who, knowing themselves to be sinners and coming to God our Father in faith and penitence, desire to share in this Holy Communion.

"Nevertheless, if members of non-episcopal Churches propose to communicate frequently and regularly at the altars of the Church of England, it is their part to accept the rule made by our Church for its own members, and to seek Confirmation by the Bishop."

If members of our Church think right to share in the Communion Service in "Free" Churches, I do not know what there is to stop them.

3. We should find new reality in worship : and this, too, is urgently important. Our worship is—next to our moral witness—the most potent instrument of evangelization. It is the expression of our faith. It

is an advertisement before the world of how we conceive the Divine character, and how we envisage the Christian life and spirit in its relation to the world around us. People are right in judging Christianity by what they see going on in Churches. And if they think Christianity is dull and bears little on their daily lives it must be admitted that our public worship has given them, often enough, good grounds for thinking so. What is holy need not be dull: Satan, as Mr. Chesterton reminds us, fell from heaven by the force of gravity! Anyone taking part in Christian worship ought surely to feel himself gathered into a great spiritual adventure, caught into a world of faith and hope and love, and an atmosphere of reality and joyousness. Can we maintain that this very often happens?

The fact is, we have reached an impasse here. The whole question of worship in the modern Church is still too much bound up with party controversy. The laudable attempt to "enrich" worship which was one aim of the "deposited" Book, was crossed and confused by a different aim—to give the Bishops an instrument of discipline and to hold contending parties together. But the situation was never squarely faced. The nice adjustment of Catholic and Protestant will do but little to save the soul of England. We have got to think out, and to try to work out, forms of worship that are really serviceable and significant for the younger generation. This can never be done by committees: it can only grow out of actual experiment. And the Church as a whole has hardly begun to ask what Christian worship means in the twentieth century. Anglo-Catholics, to their

lasting honour, have bravely tried to come to terms with it; though they have assumed that deliberate revival of medieval forms is all we need. Evangelicals on the whole have done little. It has been assumed that the only alternative to "extreme" Anglo-Catholic forms of worship is a slight adaptation of Morning and Evening Prayer. The result is that young men and maidens, if we do persuade them inside our Churches, are expected to offer their rich lives to God by chanting the Song of the Mother of the Lord. There are no doubt times when the Jewish canticles will be appropriate enough. But the rigidity of the present scheme, which provides for no alternative expression for the praise and prayer of modern congregations, is tragic in its lack of imagination. Are there, for instance, no Christian lyrics at least as good as the *Benedicite* and far more suitable than the *Nunc Dimittis*? All that was done in 1927 was to add the fifty-first psalm to the existing canticles at Matins.

Here we have got to think things out afresh. We need a real standard or philosophy to guide our discussions about worship. We must be more clear what we are trying to do. We are, presumably, offering to God the actual lives we men and women lead, giving Him thanks for the gift of Christ, and seeking His Spirit to hallow and enrich them. We bring the Bread, and consecrate, and share it. That is ever the heart of Christian worship, and the Eucharist is its only perfect expression. But grouped round the central Christian rite we need a number of other forms of worship expressing this or that special aspect, covering this or that special field. And "Offices"

simply do not meet the case. Matins and Evensong have their place : and they can, with imagination and adaptation, be made into effective forms of Worship. But we need a very great deal more besides. We need prayer of a more " experimental " kind, by which men and women can be helped to realize that the things they really desire to give thanks for, to dedicate to the Father and to pray about, are brought inside the circumference of the Church. The people must be drawn back into the Churches if the Church is to serve the nation and the world. Administrative or disciplinary questions can only be secondary to that larger aim.

It is obvious enough that Public Worship cannot be wholly left to individual clergy. We must, indeed, be allowed some discretion: it is, for instance, quite undesirable to impose on the clergy a fixed " lectionary," except as a general guide for their practice. If we cannot be trusted to choose what biblical passages it is best to read aloud to our congregations, we are certainly not fit for the cure of souls. There must always be " discretionary " latitude, as of course there is, in practice, at the moment : and to some the most precious part of the proposed revision was the authorization of extempore prayer. But the general principles and structure of the public worship in our parish Churches cannot be left to the clergy and congregations. We should quickly dissolve in congregationalism, as in effect is rapidly happening now. That means that something constructive must be done about providing a Book of Common Prayer.

But the revision proposed in 1927–8 has broken down completely in practice. Not merely in the

matter of legality, but as failing to cover the needs of the situation. The Bishops refused to authorize the " Grey " Book, with its attempt at suggesting worship which strikes a more experimental note. Yet the unofficial revision of the Prayer Book which is now in process in many different centres—forexample in the daily broadcast from the B.B.C.—is moving steadily in that direction. And the grateful welcome with which the people accept it shews pretty clearly what is really needed. There are some other facts worth recording. On almost every special occasion, whether diocesan or central, recourse is had to portions of the " Grey " Book, which are issued with episcopal authority. Moreover there has lately been a series of magnificent ceremonial occasions—the Consecration of two or three Cathedrals, the Enthronements at Canterbury and York—which have been hailed with delight and gratitude as shewing the Church of England at its best. They have been sincere, imaginative and beautiful. They have shewn the Church accepting and consecrating all that is good in the surrounding world. They have gathered the people back into the Churches and made them feel joyfully at home there. Bishops and Deans have basked in appreciation. But all these forms owed almost everything to a leading member of the Grey Book group. The Birthday Festival Services of Toc H also deserve close official study. A high dignitary remarked to me, after one of those services in the Abbey, that this is the only kind of " Revision " which seemed to him to have any real importance.

The Church knows it needs this contribution: would it not be better to give it public welcome?

The men are there who are ready to offer help: would it not be sensible to let them try? These Liberals are the Bishops' best friends, but, as we do not threaten them with murder, arson, blackmail, or praemunire, we do not as a rule get much consideration. Seriously, there is a great body of us who supported the Bishops in their recent difficulties and are only too ready to follow and co-operate in any constructive leadership they offer. It will be as bad a mistake as was ever made if such men are continually sacrificed to the noisier groups on the right and left wings. The request we should make really amounts to this, that preoccupation with discipline and government should not be allowed to usurp attention at the cost of shirking the fundamental principles and needs of worship in the modern Church. That is crying peace where there is no peace. Worship moulds the faith and thought of worshippers, and it stands for the Church's faith to those without. Next to the moral witness of its life, there is no doubt that the Church's public worship is the most effective instrument of evangelism. It is not only "regular Churchgoers" who have to be kept in mind in our thoughts and plans. The worship of a missionary Church must surely express its desire to *share* that "fellowship which is with the Father and with His Son Jesus Christ our Lord."

Here a really brave lead is necessary. The Deposited Book is no real solution. What we need, I make bold to say, is this: let the Bishops, as is their right and duty, keep firm control over the Communion Office. Outside that, let them give official encouragement, under their general supervision, to any experi-

ment that men can make for a period of five or perhaps ten years : not only preventing us from doing wrong, but helping us to discover what is right. At the end of that period there would be materials for a more real revision of the Prayer Book. It is surely better to risk some catastrophes than to repress spiritual initiative.

The people of England are ready, but we are not. Wherever they can find public worship which is sincere, homely and beautiful, in which what is best in the twentieth century finds Christian hallowing and consecration, there they are returning to our parish Churches. Where they do not, there they will not come. This opportunity, if we do not take it, will be the last that will ever come to us. But any brave and convincing gesture which would shew that the Church does desire to enrich and sanctify the nation's life, to rescue its work and even its pleasures from that inevitable degeneration which comes to a merely secular civilization, will meet with enthusiastic response. Whoever has courage to lead in this direction will find a following that will surprise him.

4. This is, of course, very closely bound up with the whole question of candidates for the Ministry. If the Church wants men who will regard themselves as branch-managers of a multiple store, taking all their instructions from Headquarters, they can be had without much difficulty. Unless we are careful there will be no others. If it wants men to be spiritual leaders, it must not only overhaul drastically the way the clergy are trained for their job : it must also trust them when they are ordained. There is no space left to develop this. But I find it hard to imagine any

man of independent judgment or initiative offering himself for ordination if he is led to think that what is wanted is a man who will read something out of a book: and not a man with some gift of leadership, which the Church will encourage him to offer. We are bidden to worship in Spirit and Reality. And a Church which gives a brave moral witness, regarding the Christian way of life as primary, which is giving proof of its desire for unity that it may draw mankind into fellowship, which strikes both in its worship and its thought the note of hopeful experiment and adventure, will find no lack of true men for its Ministry.

REUNION WITH THE FREE CHURCHES

By

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REUNION WITH THE FREE CHURCHES

By F. A. Iremonger

"The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world."

The Bishop of Chichester.

NOTHING has been more striking in the history of the Church of England during the past quarter of a century than the many efforts made to advance in spiritual perception, sympathy and achievement—which will compare favourably, in most fields, with those of previous periods—except the almost incredible speed with which these efforts and achievements have been dismissed or forgotten. The shelves of clerical bookcases are laden with acts of official conferences, reports of committees and commissions, and accounts of campaigns organized by unofficial societies within the Church. And there are times when we look through them, proud of the vigorous foresight of our evangelists and administrators, yet distressed at the very small effect their words and deeds have produced, and at the contrast between the purposive ideals of the Church's leaders and the general inability of the rank and file to follow them, or sometimes to take even a passing interest in them.

Of no effort is this more true than of the Lambeth Conference of 1920. None will have forgotten the enthusiasm, tempered by the misgivings of a few, that followed the *Appeal to All Christian People* made by that Conference. The time had come, the bishops declared, for "a new outlook and new measures"; and chiefly for this reason the report aroused interest far beyond the borders of the National Church. Nine years have passed. Yet must we not confess that, except in a narrow circle of Church leaders and representatives, the enthusiasm has gradually died down, and that the practical steps taken to carry out the recommendations of the report have been few and sporadic? This is specially true of those sections of the Appeal that deal with the relation of the Church of England to the Free Churches, and which were aimed at the mind and conscience of every member of the Churches concerned. May we now hope that, under certain conditions to be stated later, a substantial advance will be made in 1930 from the position already reached, in the interests of union, by the appointed representatives of these Churches? The points of agreement are many and remarkable; between the leaders, at least, misunderstandings no longer exist. With an absence of ambiguity unusual in ecclesiastical discussions, their minds have been stated fully and frankly. Divergences there still are; but the old spirit of aloofness and suspicion has been dispelled by careful and patient conference. Only among the clergy and laity, in general, is there a lamentable lack of that will to unity without which no further progress can be made.

One excuse may be urged. The conversations

between the two groups dragged on for more than four years. Sustained interest was not too easy to maintain, and during this time other controversies, such as that about the Prayer Book, took a dominant place in the minds of Anglicans and Free Churchmen alike. Some of the gaps between the pronouncements were wide. Findings led to replies, and replies provoked retorts; until the early enthusiasm gave way to a confused sense of disappointment, then to complaints at the lack of noteworthy results, and finally to indifference. Yet the results attained were considerable. Many of them are hidden away in official documents and memoranda. And now, with another Lambeth Conference less than a year ahead, they need to be dragged into the light and placed before members of the Churches as concisely as possible. It will then be seen once more how far ahead of the average outlook of the ministers and laity of the Churches are the outreaching charity and catholic vision of their leaders; and adherents both of the Church of England and of the Free Churches may be helped to recover their enthusiasm for unity at the point at which it was lost soon after the summer of 1920.

I

Let us see exactly where we stand. The following is a brief (and necessarily incomplete) summary of the results so far attained, in the attempt to reconcile divergences and clarify issues, made first by the Lambeth Conference and later by appointed representatives of the Church of England and the Free Churches. And here it is well to state that "the

discussions have been in no sense negotiations for reunion, but have been intended simply to elucidate the meaning of the Lambeth Appeal, and to indicate on what lines reunion, if desired, might possibly be effected." (A more complete record of the conversations will be found in an Appendix, p. 317.)

1. The full Lambeth Conference resolved that its members "do not call in question for a moment the spiritual reality of the ministries of those Churches which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

2. The members of the subsequent Joint Conference between representatives of the Church of England and the Free Churches agreed that "it is in accordance with Apostolic practice and the ancient custom of the Church that this Commission" (*sc.* to the Ministry) "should be given through Ordination, with prayer and the laying on of hands, by those who have authority given them to ordain"; and that "the acceptance of episcopal ordination for the future would not imply the acceptance of any particular theory as to its origin or character."

3. It was agreed by the Anglican representatives on this Conference that some at least of the Free Church ministries are "real ministries of Christ's Word and Sacraments in the Universal Church"; but that such ministries, though possessing spiritual efficacy, lack due authority. Would the Free Church representatives agree to the proposal that non-episcopally ordained ministers should receive some form of "solemn authorization" episcopally conferred, or submit to ordination *sub conditione*? [1]

4. The Free Church representatives resolved that epis-

[1] "An act of episcopal ordination prefaced and governed by a condition expressed in some such words as 'If thou art not already ordained.'" It would be an act analogous to conditional baptism, where a similar formula is used if there be any uncertainty whether the child (or adult) has already been duly baptized.

copacy ought to be accepted as "the means whereby the authority of the whole body is given," in the united Church of the future. But they could not admit the necessity for conditional, or re-, ordination of those at present exercising their ministry in the Free Churches.

It will be seen that the crux of the discussions was, as it still is, the question of the ministry. The most important of the sentences quoted above is that in which some at least of the Free Church ministries are described as "real ministries of Christ's Word and Sacraments in the Universal Church." And the advance made by such a pronouncement may be estimated by comparing it with words to be found in the 1919 edition of Dr. Gore's *The Church and the Ministry:* "The various presbyterian and congregationalist organizations . . . have, in dispensing with the episcopal successions, violated a fundamental law of the Church's life" (p. 304). It is not surprising that the Moderator of the Federal Council of the Evangelical Churches of England, in his opening address to the Council in September, 1926, described the Anglican pronouncement as the most notable thing said by Lambeth to any non-episcopal Church since the days of Bancroft or Laud.

The question therefore arises: From what point may we hope that the Lambeth Conference will start next year, in its attempt to advance upon the notable declarations of 1920?

And first—so that the issue may be stated in as untechnical language as possible—let us imagine a discussion between an Anglican clergyman and a Wesleyan minister, both of whom are anxious to work out some practical scheme for union. The Wesleyan

would probably say something of this kind: There are one or two fundamental things of which, as an accredited minister of the Gospel, I need to be convinced. And I have no doubt that for my ministry I have been commissioned by God and the Church; that this commission is not merely local or sectional, but is a real ministry in the Universal Church; that the congregation I serve receives the grace of God through my ministry of the Word and Sacraments; and that that ministry is blessed and owned by the Holy Spirit. All these things I have believed since I entered the ministry, and now some of your leaders have admitted the truth of them. Why should I worry further? Can any ministry, however conferred, do more for me or my people than that which is now acknowledged to be mine? Why should I be re-ordained if my ministry be a true one? What more can any minister, however commissioned, give to his people than the true grace of God through a real ministry of the Word and Sacraments?

To which the Anglican might reply: I cannot acknowledge as final the authority of a Lambeth Conference or of a sub-committee appointed by it. The Church of England is committed by her formularies—not least by the Preface to the Ordinal, which the Lambeth Conference of 1920 did not reverse—to the historic Episcopate. And I would remind you of the declaration of the Anglican representatives on the Joint Conference: "Spiritual efficacy is one thing, due authority is another. The latter is not involved in the former. . . . And this matter of due authority is to us one of the highest importance."

I agree, the Wesleyan would retort, that so far all

is unofficial. But at least you must recognize that a body like the Lambeth Conference speaks with a certain authority. Nor must you be surprised if I am now confirmed in my belief that I am a real minister of Christ's Word and Sacraments, since a committee of your strongest and wisest (including a past and present Archbishop of Canterbury and at least two bishops of pronounced Anglo-Catholic sympathies) have solemnly and with a full sense of responsibility set their hands to the statement. Further, my leaders have admitted the need for the episcopate in the united Church of to-morrow. Can it be that your fathers-in-God said either too much or too little in 1929? What is there now actually between us? If it be nothing but a question of Authority, come and let us reason together.

II

There are two ways of approaching this problem of the Free Church ministries in their relation to prospects of reunion. One is to ask the old question, What is a valid ministry?—to answer it on a particular explanation of facts that vary greatly in degrees of certainty and may be interpreted according to our own sectional convictions or prejudices; and so in fact to close the door to reunion with those Churches whose leaders and scholars place a different, but equally honest, interpretation on them. This is the method of the Church of Rome—with its rigid doctrine of Apostolic Succession, according to which humanity would be "torn away from grace" if ordination according to the Roman rite were ever to

cease. A statement of this theory can be found in the usual text-books, written by Roman Catholics against all Orders except their own, and (*mutatis mutandis*) by some Anglicans against all Orders except their own, the Roman and the Eastern. Space forbids an examination of the theory. But it is worth while to repeat what has often been pointed out; that, if all the essentials demanded from time to time by Roman scholars and hierarchs are really necessary to a " valid " ordination, there is not a priest from China to Peru who can be sure that he is in the true line of Apostolic Succession. If the *Porrectio Instrumentorum* be essential, as the Schoolmen contended, then no Greek or Eastern Church has a valid ministry, and no priest in the world was validly ordained for the first thousand years of the Christian era. If the Anglican rite is deficient in " intention," as the Bull *Apostolicæ Curæ* insisted, then the words, " Receive the Holy Ghost for the Office and work of a priest in the Church of God " must imply an intention—to do what, if not to ordain a priest? The claim of the Anglican scholars deputed to answer the Papal Bull is irrefutable:

> It is impossible to find any tradition on the subject (*sc.* the form and matter of Holy Orders) coming from our Lord and His Apostles, except the well-known example of prayer with the laying on of hands. But little is to be found bearing on this matter in the decrees of Provincial Councils, and nothing certain or decisive in those of Œcumenical and formal assemblies.[1]

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[1] *Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII on English Ordinations.* English Translation (Longmans, 1897), p. 8, Section 3.

Our leaders have shown us a more excellent way in their suggestion that these disputes about the "validity" of any particular ministry be dropped once and for all. In the memorandum on the Status of the existing Free Church Ministry, prepared by the Anglican members of the Joint Conference, there occurs the following sentence, which has the true ring of charity and humility:

> We wish that the terms "valid" and "invalid" could be discontinued, involving, as they seem to do, a knowledge of the Divine Will and purpose which we do not possess and which it would be a presumption to claim.

It may reasonably be contended that in a divided state of Christendom no Orders are in the fullest sense valid. And the sacrifice which each Church will have to make in the cause of unity can be regarded as a concession to the probability that in one sense or another its ministry is irregular or defective.

Further, any attempt to settle the dispute about validity takes us back, if we are logical, to the whole question of Order in the Primitive Church; and the deeper the researches made into the intricacies and ambiguities of that period, the more inconclusive—from the point of view of sectional protagonists—are the results that emerge. Here are the most recent conclusions, reached by a notable Anglican scholar, who sums up his survey of the available evidence as follows:

> Our survey of the evidence is ended. Much of it is unambiguous; much admits of more than one interpretation. Of necessity, there will be a corresponding variation in the degree of certainty which attaches to the several conclusions

reached. Of these, some are as firmly established as anything can be that rests on ancient testimony, others are no more than, in Huxley's phrase, "scientific guesses." But whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Church there was no single system of Church Order laid down by the Apostles. During the first hundred years of Christianity, the Church was an organism, alive and growing—changing its organization to meet changing needs. . . .

All over the world—more especially in India, China, and Africa—disunion among Christians is recognized as a force of weakness amid surrounding paganism. The obstacles to be overcome are many; and they are real. No one who has given serious study to the question will condemn out of hand those who are apprehensive lest ill-considered attempts at premature union may hinder rather than advance the cause. But perhaps the greatest obstacle is the belief—entertained more or less explicitly by most bodies of Christians—that there is some form of Church Order which alone is primitive. Our review of the historical evidence has shown this belief to be an illusion. In the Primitive Church no one system of Church Order prevailed. Everywhere there was readiness to experiment, and, where circumstances seemed to demand it, to change.

And the book ends with these pregnant words:

To offer any suggestions with regard to the practical problems and current controversies of the present day would be to go outside the province of strictly historical investigation proper to this book. Yet it is permissible to hint that the first Christians achieved what they did, because the spirit with which they were inspired was one favourable to experiment. In this—and perhaps in some other respects—it may be that the line of advance for the Church of to-day is not to imitate the forms, but to recapture the spirit, of the Primitive Church.[1]

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[1] *The Primitive Church*, B. H. Streeter (Macmillan), pp. 261 and 262.

III

If, then, the advice of our leaders be taken, and the subject of validity be dropped, there will remain for the Churches concerned the one question that baffled members of the Joint Conference at the end of their discussions—the question of Authority. Notable agreement was reached on the nature of the Church, the Creeds, the Sacraments, and the spiritual efficacy of various ministries within the Universal Church. And the practical points at issue were narrowed down to one—how to give ministers of the Church of England and the Free Churches authority to perform their functions in each other's churches. Even this is an over-statement. The leaders of several Free Churches would to-day authorize clergymen of the Church of England to minister the Word and Sacraments in the churches of their denominations. They would also agree that, side by side with the presbyteral and congregational elements, the united Church of the future should be governed by a constitutional episcopate, and that all ministers of that Church should be ordained by bishops. So the issue, for those at least who accept the findings of the Joint Conference, becomes even narrower—how, in the interim period, to give authorization to certain Free Church ministers to officiate in Anglican churches (see Appendix, 7 and 8, p. 322).

And here the conversations broke down. The almost universal protest evoked among Free Churchmen by the proposal for conditional, or re-, ordination made it clear that along that road no solution will be found. It is difficult to blame Free Church ministers

for their reluctance to accede to a suggestion that would do violence to their deepest spiritual experiences. The protest was voiced with his usual candour and lucidity by Professor Carnegie Simpson : " While episcopacy may be essential to union, any episcopacy which insists on re-ordination is fatal to union." This, he declared, was the moral of the Joint Conference ; and there is no doubt that he was speaking for all but an infinitesimal number of Free Church ministers in Great Britain. . . . Is there any other way out of the impasse ? Let us look further afield.

A year before the last Lambeth Conference, there met, on the coast overlooking the Bay of Bengal, a number of Indian ministers, who had been taking part in a joint evangelistic mission. Most of them were either Anglicans, or members of the South India United Church. (This last is a union formed about twenty years ago between "the Christians who are the fruit of six Scottish, English and American Presbyterian and Congregationalist Missions, and was afterwards joined by one German Evangelical body.") Their ministries lie among the Dravidian peoples in South India, and the meeting was the outcome of the intense desire manifested among these peoples for organic Christian unity. Into the details of the subsequent negotiations there is no need to enter. The important point to note is the degree of unity eventually reached by the negotiators. " In these agreements," wrote Dr. Palmer, then Bishop of Bombay, " we have reached very much the same point as the Lambeth Joint Committee has reached in its more elaborate statements." The conferring ministers found that, as at Lambeth, the question

of existing ministers and ministries was the most difficult of all with which they had to deal. But negotiations were continued. In June, 1928, a new solution was put forward and accepted by all the members of the conference. And in March, 1929, the scheme was altered in certain details, and set out " as a complete whole " for presentation to the governing bodies of the Churches concerned. In the scheme, which is described as " an outline," the following are some of the more important proposals :

The uniting Churches, recognizing that the episcopate, the councils of the presbyters and the congregation of the faithful must all have their appropriate places in the order of life of the united Church, accept in particular the historic episcopate in a constitutional form as part of their basis of union, without intending thereby to imply, or to express a judgment on, any theory concerning episcopacy. . . .

All the other ministers of the uniting Churches in the area of the union shall be acknowledged as ministers of the Word and of the Sacraments in the united Church, each retaining the standing (whether as a minister authorized to celebrate the Holy Communion, or as a deacon or a probationer) which he had before union in his own Church, provided similarly that such ministers assent to the Basis of Union and accept the Constitution of the united Church. . . .

The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister.

For the thirty years succeeding the inauguration of the union, the ministers of any Church whose missions have founded the originally separate parts of the united Church may be received as ministers of the united Church, if they are willing to give the same assent to the Basis of Union and the same promise to accept the Constitution of the united Church as will be required from persons about to be ordained or employed for the first time in that Church.

After this period of thirty years, the united Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry.

Further, lest any violation be done to the consciences of members of the Churches concerned, the uniting Churches, believing less in "the framing of detailed regulations" than in "assurances given and received in a spirit of mutual confidence and love," will

pledge themselves and fully trust each other that in the united Church no arrangements with regard to churches, congregations or minsters will knowingly be made, either generally or in particular cases, which would offend the conscientious convictions of any persons directly concerned, or which would hinder the development of complete unity within the Church or imperil its subsequent progress towards union with other Churches.

IV

Are we destined to learn—as the Church has learnt before—a lesson from the Mission Field? And to find in some such proposals as the above the main lines of a scheme that might solve the outstanding difficulty in the way of reunion at home?

It must be admitted that the proposals do not find favour with a certain section of the Church of England. The first and commonest objection to them is a general one—that the adoption of any such scheme would impair our chances of union with the Church of Rome. It may well seem strange to those unfamiliar with the anomalies of ecclesiastical politics and disputes, that any of our wooing should be done in a Romeward direction; and still more strange that it should be done by men who prize most highly the validity of those Holy Orders which the Church of Rome has officially and emphatically declared to

possess no validity at all. The Bull *Apostolicæ Curæ*, as our Archbishops stated in their reply to that document, "aimed at overthrowing our whole position as a Church." And those who hope for any reversal of that decree must be living in a world strangely different from one that includes the Roman hierarchy. It is true that there seems some doubt whether the Bull is to be regarded by the faithful as an infallible decree or not; and as there is no official list of such decrees—which, by the way, is one of the minor stumbling-blocks in the way of accepting an infallibility so shy of publishing its precise achievements—it is impossible to speak with certainty on this point. What is known is that Pope Leo wrote subsequently that he wished the decree to be *perpetuo firmum, ratum, et irrevocabile*—which was a fairly strong attempt, even for a Pope, to ensure that his Bull should receive respectful treatment at the hands of his successors. The latest Roman reason for refusing to acknowledge the validity of our Orders is that Cranmer deliberately mutilated the Ordinal in a historical context which revealed the determination to exclude a sacrificial priesthood in the sense of the Roman Church. There is something to be said for this line of argument, from the Roman point of view. For the growth of scientific and historical knowledge, which bids fair to justify doubts about some of the Roman tenets, is not likely to disturb the condition of mind that can place such absolute reliance on the doctrine of intention. But if we look forward to the time when the Roman Curia will annul Pope Leo's Bull, we shall find ourselves waiting for a day compared to which the Greek Kalends is as to-morrow.

Certain more detailed objections to the scheme must be stated. They have been put forward by a committee of Anglo-Catholics—the majority of them of the more advanced type—whose chief criticisms are these:

1. During the thirty years' interval, it will be possible for ministers who have not received episcopal ordination "to be admitted to the pastoral charge of (hitherto) Anglican congregations." But it should be noted that the "uniting Churches" "pledge themselves and fully trust each other that in the united Church no arrangements with regard to churches, congregations or ministers will knowingly be made, either generally or in particular cases, which would offend the conscientious convictions of any persons directly concerned, or which would hinder the development of complete unity within the Church or imperil its subsequent progress towards union with other Churches." And if the critics retort that this does not adequately safeguard what they regard as a vital principle, the admirable rejoinder of the Archbishop of York is worthy of their notice: "It is merely misleading to isolate the proposals for transition, and to denounce them as surrendering a principle, if the effect of the whole scheme will be, after a short lapse of time, to establish that principle in a position of dominance over the whole field." True, the situation will be anomalous for a time. But which, it may not be presumptuous to ask, is more in accordance with the mind of Christ—a temporary anomaly that would cease (and result in full union) at the end of a generation, or the continued anomaly of a distracted and divided Christendom?

2. It has been, continue the objectors, the constant belief of Catholics that "an episcopally ordained ministry which has descended in orderly succession from the Apostles is the only legitimate ministry of the Churches"; and therefore there should be "such re-wording of various clauses as should make it evident that our Church is not being asked to commit itself to the principle of the equal validity of all ministries." This statement goes beyond the more careful rubric in the Preface to the Ordinal; and we are also brought up against the meaning of "valid," already discussed. It would lighten counsel if, as the Anglican members of the Joint Conference suggested, this very dubious word were dropped altogether.

3. The critics are not satisfied with the statement that "the uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister." They desire some more "unequivocally expressed" agreement that "eventually all the ministers of the Word and Sacraments in the united Church are to be episcopally ordained." But, in such extremely delicate negotiations as those recently carried through in India, is not the establishment of a principle of far vaster urgency and importance than any precise and formal definition? "Intention and expectation" is a strong phrase that does establish such a principle; and at the end of the thirty years' interim period, during which the new system will be on its trial, all existing objections to episcopacy may be entirely dispelled. Further, must

not some risks be taken in the cause of reunion? The Nonconformist Churches have shown themselves willing to make great concessions. But in the above criticisms there is not suggested one single act of sacrifice that the Anglicans might make in the cause of peace. And, without some willingness to make sacrifices all round, the prospects of reunion are small indeed.

V

This summary of the scheme and of the criticisms it has evoked is necessarily inadequate. A short paper of this kind is absurdly out of proportion to the immense importance and difficulties of the subject: it has not, for instance, been found possible to consider the proposals for reunion in India or at home in the light of our relations with the Eastern Churches; nor to discuss the form of an ordinal [1] that might commend itself to the authorities of a united Church; nor of a common liturgy. These and other gaps and omissions will be obvious to readers. But the intention is to provoke thought and study among those who have hitherto been half-hearted or indifferent about the issues involved, and to remind them of the very grave decisions to be taken by the Bishops next

[1] *Cf. Archbishops' Reply*, p. 16, Section 9. We acknowledge therefore with the Pope that laying on of hands is the matter of ordination; we acknowledge that the form is prayer or blessing appropriate to the ministry to be conferred; we acknowledge that the intention of the Church, so far as it is externally manifested, is to be ascertained, so that we may discover if it agrees with the mind of the Lord and His Apostles, and with the Statutes of the Universal Church.

year. The South Indian proposals, if accepted by the governing bodies of the Indian Churches concerned, will be laid before the Lambeth Conference "for advice"; and the advice given will have an important bearing on the prospects of reunion at home. The most sanguine will hardly dare to expect that any scheme for home reunion will be formulated in 1930; but at least it may be hoped that the South Indian proposals will be approved, and that some friendly gesture may be made towards the Nonconformist Churches. If the Lambeth Conference could formally endorse the expressed opinion of the Anglican representatives on the Joint Conference—that Free Church ministries "which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority to do so has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church"—we should then know exactly where our leaders stand; we should be able to concentrate during the next ten years on the question of authority; Free Churchmen would have time to forget the set-back caused by the Prayer Book controversy, and Anglicans to remember and to act upon the *Appeal to All Christian People;* and the one remaining issue could be approached with the confidence and vigour of travellers who see at last, at the end of a long journey, the lights of home.

This, then, is the twofold hope. But it will be vain if the rank and file of Churchpeople shirk their responsibility. Our leaders will be watching the currents of thought within the Church; and loyalty—to say

nothing of higher motives—demands that we shall at least be interested in the questions that await the Bishops' answers. It is futile and unreasonable to blame the Churches' leaders for inactivity, or for a failure to press on towards the goal. They and their chosen representatives have devoted an immense amount of thought, time, and energy to the subject; but without a strong backing in the Churches they will not go forward. Is it too much to say that the issue will be decided not at Lambeth, but in the churches and chapels of Great Britain?

Perhaps a special appeal may be allowed to the clergy, that they will think out once again, privately and in conference, this whole question of the ministry. We may come to the same conclusions as we reached long ago: we may not. But it is at least possible that many middle-aged priests would be surprised—were they to devote a few months to reading books written on the subject from more than one point of view—to find that, at the end of their study, their conclusions were less certain than those reached at a theological college long ago. The pity is that few of us think it worth while to re-open questions that we regarded as settled for ever at a time in our lives when we were perhaps least capable of an impartial weighing of evidence. And even if we were to decide that our early judgments were justified, there would still remain the question whether, *in view of the present situation*, they are concerned with what is essential or only secondary; whether we are not giving undue weight to what is primitive or medieval, with less than a due regard for the state and the needs of Christendom to-day.

A final word is needed on the phrase italicized above. At the close of his preface to *The Early History of the Church and Ministry*, Dr. Swete wrote :

> The fetish of primitiveness is scarcely less to be deprecated than the fetish of medievalism ; neither the primitive nor the medieval life, if torn away from its original surroundings and transferred to a soil where the conditions are alien from those in which it grew up, is likely to thrive or bear good fruit. Each age of the Church must live its own life, and deal with its own problems, following to a great extent the lead of circumstances, which offer in fact a Divine guidance for the shaping of its course. Nevertheless the study of Church history has a strong claim upon the ecclesiastical statesman ; the unique position of the Christian Society, as a continuous and progressive organization under the direction of the Spirit of Christ, gives special importance to principles and institutions which, taking their beginnings in primitive times, were accepted by the whole Church, or by the Church in the West, down to the sixteenth century. To abandon these would be to sacrifice historical continuity, and to cast doubt upon the presence in the Church of the Holy Spirit, Who came to guide the Body of Christ into all truth.

Will it be considered an impertinence to the memory of one to whose learning the Church owes much, to close this paper with a question that has a special relevance to the subject under discussion ? Why should it be considered inconceivable that the Holy Spirit may be guiding us to-day *away from* some of the principles that were " accepted down to the sixteenth century " ? May not our present leaders in thought and vision claim as much guidance—as assuredly they are possessed of more light in reviewing past years and the records that tell of them—as the saints and scholars of old ? Why may we not believe that the Holy Spirit has a new message for the twentieth

century, without being suspected of " casting doubt " upon the truth of the guidance vouchsafed to our forefathers, in circumstances widely different from those in which we find ourselves to-day ? *Circumstances*, wrote Dr. Swete, *offer a Divine guidance for the shaping of the Church's course.* These are words to weigh. They answer the tiresomely reiterated charge that opportunism has always been the guiding principle of the Church of England ; more than once the opportunist has become the prophet whom the traditionalist of a later day has delighted to honour. The great Butler declared that to claim the inspiration of the Holy Ghost is " a horrid thing, a very horrid thing." Well, the good bishop died long ago. The living—and not the most presumptuous of them—may well claim that they now see signs of that inspiration on every side. They may be mistaken, but their credentials are such that we must needs give heed to them. In India, at least, they can claim that they have a grip of those circumstances that " offer Divine guidance for the shaping of the Church's course." And do not their aspirations suggest a wholesome warning for us at home ? We may choose to exalt the temporary solutions of minor issues to the level of immutable principles. We may so lose our sense of proportion in glorifying the past as to miss our hold upon the present and the future. We may, like the Chinese tailor, copy the coat even to its patches. But not so shall we weave a robe without seam—fit garment for the Bride of Christ.

ANGLO-CATHOLIC VIEWS—I

By

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ANGLO-CATHOLIC VIEWS—I [1]

By Maurice Child

THE Anglo-Catholic is a very average person, holding very ordinary opinions on most issues. And if he were to be asked what he hoped for from the coming Lambeth Conference he would probably shrug his shoulders and smile. It is not the idea of a conference which would amuse him, for he shares with every citizen a pious belief in conferences. It is the word "Lambeth" which makes him cynical. And in this his attitude is similar to that of most people who do not belong to that school of thought which is termed "Central" or "Loyal Church." Those who habitually live and move and travel and think in a clerical collar, gaiters, and/or an apron are generally unable to realize this fact.

It may be worth while to examine further this Anglo-Catholic attitude, which is undoubtedly both prejudiced and unfortunate. The prejudice arises because "Lambeth" suggests a conference dominated by prelates of the Established Church. That this would be deplorable few can doubt, but I believe

[1] After Mr. Child had consented to write he had to undergo an operation, and Mr. Ingram very kindly consented to develop more fully this Anglo-Catholic view.

it to be entirely misleading as descriptive of the 1920 Conference or I should not be writing in this volume; indeed, 1920 can be looked back to as almost a golden age for Anglo-Catholics and to many another harassed Churchman.

An Anglo-Catholic who came to accept the historic faith and worship of the Church twenty or more years ago, came into a movement which was proscribed and hunted. Most of the simple and cherished external marks of Catholic worship were still forbidden, incense was an abomination, and even the solemn offering of Mass was an iniquity. Reservation was practised in a few places, but the responsible incumbent was a marked and disloyal man. It is true that the old-fashioned and indignant laity was responsible for stirring up most of the trouble against Catholics, and also that this encroachment, and sometimes real sympathy and pastoral care, brought a bishop now and then to the defence of a harassed curate. But, as a whole, prelates of the Established Church were the most relentless persecutors of our Catholic fathers, as established prelates so often have been in the history of other religious movements.

This is the "history" with which we are cursed, and which recent events have proved it utter folly to ignore.

Prelacy may have failed in its effort to curb Catholics and to restrain their worship, it may have become tolerant and even appreciative of much that it once hated, it may speak honeyed words of past heroes, but this is little comfort to many who have stood beside the same heroes both in life and

death, and know what they suffered at the hands of those who should have encouraged and led them into battle.

The Great War ushered in a period of religious truce with the attendant blessings of toleration and mutual understanding, and it was during this period that the last Lambeth Conference met, deliberated and resolved.

The appeal to all Christian people put forth by that Conference remains as an example of the high thinking and lowly bearing of Christian shepherds and as an earnest of the fulfilment of hopes for the 1930 Conference.

But meanwhile the cause of mutual understanding, sympathy and tolerance has suffered a cruel set-back, and the ecclesiastical history of the past few years has shown a revival of prelacy, of persecution, of misunderstanding, division and bitterness. There have been conferences at Lambeth restricted to the diocesan bishops of those two provinces which are established, and which consequently have no vote in the selection of their chief pastors.

No one who took part both in the earlier discussions on Prayer Book revision, and in the final controversy about the Deposited Book, can have felt other than ashamed at the grim change which came over the scene, and the deplorable spirit of partisanship which was evoked. From the day when the Archbishops first introduced the new Book to the Church Assembly, tacked on to the wicked old Act of Uniformity, liberal hopes were dashed to the ground.

At Lambeth every effort had been made to resolve the scruples of the less pliant bishops, and with great

success, but the episcopate represented a policy, rather than the Church. Every effort had been made to meet the prejudice of Parliament, but they reckoned without the House of Commons, and the final spectacle, in which the episcopal bench strove to satisfy the Commons with explanations of one kind and the faithful with assertions of another, outvying election agents in propaganda, prophesying chaos if rejected, urging prayer all the time, presented a picture which surely one day Mr. George Bernard Shaw will satirize inimitably.

There is as yet no sign that our Fathers in God have repented of their unhappy methods, and in many quarters there is a still growing resentment. It is felt by those of different wings, who are unrepresented on the Bench, that little effort was made to understand their view, and none to call them into conference or to convert them. To Catholics it seemed the same policy of persecution and prohibition on a grander scale with the same unsympathetic prohibitions and a similar refusal to come into conference, to explain or to persuade. As before, the Bishops had the big battalions of the Assembly on their side, but this is unimpressive when it is remembered that the State selects the Bishops, and the Bishops select the Archdeacons and Suffragans, and that Deans and Chapters are their nominees, and so is largely the preferred clergy. And religious movements do not reach the mass of the clergy quickly. So far as Anglo-Catholics are concerned, the position is much exacerbated by the revival of oppressive action against their worship and customs in many dioceses, combined with

opprobrious and unsocial insults to their faith in a particular diocese. The "deposited" policy still holds the field and there is no suggestion of a reform of the episcopal Bench, which alone could solve the problem. Since the defeat of the Revision Measure in Parliament, new appointments to the episcopate have been made, both High and Low Church, and it is a matter of almost universal comment and criticism that, admirable representatives as these men may be, they were selected not for their representative character, but because each was an upholder of the discredited policy of the Bench.

And all the time, the dignitaries who love to speak of the English Church as a "Bridge" Church are feverishly lopping off the posts and rails at either end, forgetful that folk do not live on a Bridge but on the land at each side of the stream.

The Prayer Book controversy, and particularly the action of the majority of the established Bishops, who used their anomalous position and interest to attempt to stereotype a type of Anglicanism in a time of transition, has set things back twenty years at least; it has left a legacy of bitterness which is new, and a sense of injustice which is a revival; it has outraged Protestantism, estranged Anglo-Catholicism, shocked the average Englishman and irritated Parliament. There seems to be no attempt to undo the mischief, and in many dioceses a fresh repressive effort is being made against Catholics. The policy of conference, reconciliation, persuasion and conversion is disapproved by authority, and no simple or statesmanlike suggestion has been openly made by any Bishop of the Establishment. Com-

prehension appears a meaningless word on the lips of those who use it, and toleration is only cultivated by the lesser clergy. And all the while the Church of England loses five hundred priests annually, and, it seems, would gladly shed hundreds more who cannot reconcile their consciences to the temporizing policy of an established and State-appointed episcopate.

It will be said, of course, that all this is greatly exaggerated and is the jaundiced view of a section of Anglo-Catholics. It will be suggested that Anglo-Catholics are largely responsible for their own difficulties. But the bullied schoolboy is often largely responsible for his own troubles, nor does he grow up a very amiable person. That is, however, no justification for the bullies, especially if the head master and prefects are found to be of their number.

It is foolish to ignore history in the hope that there is no aftermath. The story of Ireland and the Free State has taught politicians a lesson which the present rulers of the Church refuse to learn. Even if the real grievances of Anglo-Catholics existed only in the past, it would be folly not to take account of them. But is it so ?

The prelates of the Establishment as a body have consistently striven to check and crush the Catholic movement at each stage of its development, and in so far as they are a body, and in so far as there is a movement, they are still striving on the same lines. Let it be granted that all religious movements in history, not excepting Christianity itself, have within them the element of rebellion (later on to be termed Revolution), even though they begin within the Law

and aim at revival first, then it will be clear that neither the Reformation, nor the Counter-Reformation, nor the Oxford Movement, is free of such reproach. Yet that is a poor excuse for harsh government and gross injustice on the part of those who are for the moment in the saddle.

Is this an overstatement? Let us look at the facts as they concern Reservation. The episcopal protagonist against Reservation (with or without restrictions) has publicly derided the Catholic consolations of the dying, by comparing the Viaticum to an obol placed in the hand of the dead before crossing the Styx. Now we say that such behaviour is unsocial and unseemly in a citizen, and it is difficult to believe that a curate could similarly mock the religious rites of dying Moslems without a public rebuke from the Ordinary. No episcopal protest was heard, and the campaign against sacramental devotions received a stimulus.

About the same time the same prelate was attacking the historic faith in trenchant sermons and speeches, which encouraged a flood of similar utterances from dignitaries. I was at the time in Kandy (Ceylon), where a fierce anti-Christian propaganda is run by Buddhists, and in a small barber's shop I read one of their papers, printed in English, which made great capital out of these sayings.

Since then we have had repeated attacks on the historic faith of the Sacrament of the Altar, insulting references to a statue of the Mother of God, and relentless persecution of those Churches which provide more opportunities for Holy Communion than the average.

A Canon of Westminster has outraged the religious convictions of Christians by openly questioning the Resurrection, and the Chapter has been deeply shocked by the presence of a lady without a hat.

And all the while the only voices heard demand from Anglo-Catholics canonical obedience to such prelates and acquiescence in the policy which has brought about this state of affairs.

It is certain that no one wishes to blame those in authority for anything they cannot help ; but silence does not help. I submit that it is not tactful to choose such a moment for further attempts to restrict the Sacramental devotions and life of fellow-Anglicans who, rightly or wrongly, are convinced that Sacramentalism and Supernaturalism are alike at stake.

It may be that Anglo-Catholics have chosen the wrong method of vindicating these truths, and that there are higher and nobler conceptions of worship and communion than theirs : if so, why should not the method of conversion be attempted ? Is it likely that proscription, persecution, legal restraint and offensive words will achieve what the persuasion of reasoning and exhortation and leadership and conference have not dared to explore ?

It would be happier to leave it unsaid, but the story of recent events, especially of the Prayer Book controversy, drives home the conviction that central and moderate Anglicanism does not claim to convert, and does not believe that it has the power of converting, and therefore if the Established Church is to be reserved to those whose sphere of influence it now is, restraint and the compulsion of enactments alone will avail. It is not difficult to foresee the effects

of this policy in an institution which is already shrinking rapidly ; there will be no sensational secession, though a number of the keenest enthusiasts on both sides will lay down their ministry, and the result of this will be far reaching. Many whose policy is toleration and real comprehension will lose heart, others who can afford to do so will resign earlier than formerly, a number will not accept benefices, and a much larger number of ordinands will choose another career.

It is difficult to awake enthusiasm for an institution which appears to be speedily decaying ; it is impossible if those responsible at the same moment strive to narrow its entrances and enlarge its exits.

For the time being it seems hopeless to look for the coming of another bishop like the late Dr. Burge of Oxford, who not only encouraged the adherents of every school of thought in his diocese but also won the wholehearted respect of each.

As I write, the Upper House of Convocation is finishing its ill-starred adventure of bringing in the Deposited Book by the back stairs, despite the deliberate bargain so recently made with the State in the Enabling Act. The Bishop of Exeter has referred to this as the episcopal " scrap of paper," but there is no looking backward. The Lower House of Canterbury, with the assistance of nearly every non-representative member—Deans, Archdeacons and officials—could only muster a majority of fifty, and the whole House united to cut out the obsequious epithets of " clear and convincing " as applied to the episcopal apologia, and to add two riders, one showing patently that it could not trust the individual

bishop to act fairly apart from his clergy, or the Bench apart from Convocations, and another to make good the claim that the policy was an "interim" one.

What may be hoped for then from a conference known as a Lambeth Conference? Is it surprising that many shrug their shoulders and go their way? Yet it remains true that the majority of members of that Conference come from countries where toleration is an accepted policy, have had no part in the discredit of either the Enabling Act or the deposited aftermath, and care little for Acts of Uniformity and Parliamentary control, and nothing at all for the Establishment. The blight of prelacy, in fact, has not fallen upon them. It is true that in a few overseas dioceses there have been isolated instances of the attempt to damp down enthusiasm and restrict religious devotion. This is notable in the more important sees of some Dominions, the capital cities of which preserve a strong Victorian tradition in social and religious life, and prefer to receive their bishop by export from home. It is not only the glory of gaiters and a doctorate of divinity that hedge such an one around, he brings with him also the zeal of the persecutor and often finds "in our plantations" a soil in which this noisome weed may luxuriate. The Antipodes produces more than one instance of this kind, and there still exist dioceses in Australia where a "deposited" policy might flourish. But it could hardly succeed in dominating a province, for in each province there are bishops who must be real missionaries or "pack up," who are not suspicious of enthusiasm, and to whom a new devotional develop-

ment, whether on Catholic or Evangelical lines, would actually be welcomed as a sign of life. A few years ago I had the experience of working for a month in one of the chief Australian cities and going directly after to a Bush township. In the former was reproduced all the religious prejudice and ecclesiastical strife of the Church of England. The Bishop, his Archdeacons and his dignitaries, were all men of "moderate and central" views and distinguished for the desperate partisanship which is the mark of such. The best benefices were all held by "safety first" clerks who could be relied on to support the Ordinary in Synod and society, while the two Anglo-Catholic churches, very restrained in their presentation of the worship of the historic Church, were "under a cloud," deeply suspect, hampered and restricted, resentful, zealous and defensive. The spirit of the Catacombs prevailed within them, and the spirit of the Church of England without.

My first meal in the Bush township was taken in company with the Bishop, who was "High," a Chaplain who was "Low," the Roman Catholic and Presbyterian ministers, and a doctor who attended the ministrations of them all when out of work; but he was generally a busy man.

Here there seemed to be no prejudices at all, even between the Anglican bishop and his clergy, the most protestant of whom suffered no insolence at his hands. I noticed an absence of gaiters.

A like Liberal atmosphere I have breathed also in dioceses of Africa, America, and several of our Crown Colonies.

If all these bishops attend the Conference next year, is it not likely that some fresh air may blow through the halls of Lambeth and that the spirit of 1920 may be born again and a fresh attempt at agreement begin in a spirit of humility and sympathy ?

ANGLO-CATHOLIC VIEWS—II

By

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ANGLO-CATHOLIC VIEWS—II

By Kenneth Ingram

THE Lambeth Conference of 1930 is one of those rare moments when the opportunity arises to make decisions which will leave their mark on history. We cannot always say why such moments occur, but we are conscious of them when they come. The Treaty of Versailles in 1919 was an event of that kind, and there will be few of us who do not realize that the opportunity in that instance was missed.

A number of influences are contributing to give the Lambeth Conference a unique importance. The spirit of reunion is in the air—in some cases taking definite shape, while in other directions it is tentative and hesitant. But it is there—whether we look to Lausanne or Malines. And this has an importance, not only in regard to the internal relations of Christendom, but as affecting the more general problems which confront religion to-day. No one who has any contact with the modern world can fail to be aware that public opinion, both intellectual and average, is becoming more and more estranged from institutional religion. And there can equally be no doubt that organized Christianity is largely to blame for this widening breach. One reason for this is its own disunity, the division and isolation of the various denominations.

Unity of some kind has to be found, if the first step is to be taken in bridging the gulf.

Reunion is the first step, though it is by no means the complete cure for the drift towards secularism. Into those further problems I cannot now enter. All that I desire here to do is to suggest that unity is an essential first step, and that it is essential, not so much because of its immediate organic effects, as because it is the only way to obtain a wider Christian outlook. In other words, it is not because I believe that a completely united Christian Church—if such a reunion were possible—would, merely on account of its internal unity, convert the world. It is because I believe that we Christians cannot begin to gain contact with the modern age until we have ceased to think in sectarian terms.

The average intelligence of all classes to-day is probably higher than at any other period of history. Now it is quite clear that, when the human mind begins to think intelligently, it begins to reveal its variety. Only when the general intellectual standard is low and lethargic do men and women think as a uniform group. I write as an Anglo-Catholic. But I am conscious that mankind will never be drilled into an exact religious system, and that no one religious body, as it now exists, can therefore afford to remain in a condition of splendid denominational isolation. Reunion must be a unity of variety, not of uniformity.

Let us glance for a moment at the leading Christian bodies, to see how far they are likely to be sympathetic to this wider outlook, and so to act as influences towards such a unity.

The Church of Rome is obviously the first entity which demands our attention. She is the largest of all Christian bodies, and she stands for certain principles so concretely defined that she can justifiably claim a greater prominence than any other organized group of religious convictions. In spite of her antiquity she shows every sign of renewed activity. In this country, as in many other parts of the world, she can probably boast a more continuous stream of converts than any of her competitors. Moreover, in an age when religious principles are apt to waver, and even to be repudiated by some of those who would appear to be professionally committed to them, she presents the appearance of resolute stability. To those who believe that the greatest test of truth is authoritative utterance and dogmatic lucidity, Rome naturally appears to be the very pivot of the Catholic and Christian system. Instinctively they take her as the pattern by which all other religious creeds must be judged. For them, reunion without Rome would be worthless, and, if corporate reunion with Rome could be secured, the disunity of the rest of Christendom would be immaterial.

No one will seriously disagree with the conviction that reunion without Rome will necessarily be incomplete in character. Where our opinions begin to differ is in regard to the price we should be prepared to pay in order to achieve it. And further differences then emerge, inasmuch as those who would argue that the only hope of unity is in a Romeward direction, are apt to visualize all sorts of developments within the Roman Catholic Communion, which, they think, point to the practicability of

corporate reconciliation. Let me admit at once that I see no existing evidence of any such practicability. The price which would have to be paid, anyhow in the immediate future, is submission to the theory of an infallible papal autocracy, a theocracy of Christ's Vicar, to whom all bishops, all councils, and all institutions would have to render absolute obedience. This is a repudiation of a principle to which every non-Roman body, Eastern Orthodox, Anglican, and Protestant, is fundamentally bound. But reconciliation with Rome, under present circumstances, means more than that. As a result of the papal autocratic system, a whole network of doctrinal commitments is involved which appears to stifle any kind of liberal outlook. Rome can never admit that she has been officially in the wrong. Somehow she must justify, both in past and present, her policy and her decisions, from the condemnation of Galileo and the method of the Inquisition, to recent pronouncements on verbal inspiration and the repudiation of Modernist theology. And it must be remembered that the papal repudiation of Modernism is a condemnation of the intellectual demand to criticize and investigate, and not simply a condemnation of the particular conclusions at which modernists happen to have arrived.

I confess that this rigid conservatism seems to me to form what is, humanly speaking, an impassable barrier between Rome and any reasonable degree of intellectual liberty. It is quite true that there have been, and are, individual theologians within the Roman Communion, such as the late Baron von Hugel, with whom non-Romans can feel a very

definite affinity. But the official attitude of Rome, though it may occasionally tolerate liberal-minded individuals, would be hostile to any corporate accession of a liberal outlook. And this is not a mere accident of policy. It is the logical result of the papal system. An infallible and absolute autocracy cannot admit that it has made mistakes without seriously undermining its authoritative structure. What Rome has said and done can neither be unsaid nor undone.

The Eastern Orthodox Churches have of late years loomed prominently on the reunion horizon. Whatever view may be taken as regards their respective standard in the scale of Christian values, they stand for a repudiation of the necessity of the papal claims. And, particularly in the case of the Church of Russia, they are passing through a period of extreme suffering and persecution, which, if the experience of history has any lessons, is likely to be a means of spiritual purification. Even more important, however, from my own standpoint, is the fact that they have preserved the Catholic sacramental order, so that they would represent an integral element in a reunited Church. No reunion scheme will be tenable which ignores them, or which contemplates any step that would drive a further wedge between them and the rest of Christendom. For there is no fundamental principle in their witness which presents the same kind of obstacle as arises in any submission to the Roman claims.

When we turn to the Protestant world we are confronted with a diversity of outlook which makes it difficult to extract any constructive common

principle. There are bodies as nearly akin to the Anglican Church as the Presbyterians, non-sacramentalists like the Society of Friends, and a series of groups stretching from Unitarianism to various theistic and ethical forms which could hardly, on the most generous estimate, be reckoned as coming within the formal Christian fold. The moral of this is that, if the proposal is to reunite Christendom on any institutional basis, there must, on any count, be limits. An institution without limits is a contradiction in terms, and there is always a danger that well-intentioned visionaries may fail to appreciate that fact.

But there is a further moral, and one which I am anxious to emphasize, even though it is a principle so often repeated that it is commonplace rather than original. Protestantism, as a whole, represents an expression of Christian belief, but it is quite obviously an incomplete expression. Suppose that the whole of Protestant Christianity became united on one basis, and that the Anglican Church, or part of it, accepted that basis, so as to form one constituent entity. Would the ultimate unity of Christendom be any nearer reality ? I am inclined to believe that the division between a Protestant Church, and the Church of Rome, the Eastern Churches, and those parts of the Anglican Communion which refused to be compromised by such recognition of Protestantism as I have suggested, would be solidified rather than diminished. The differences would be hardened, for there would be no point of contact. And it is doubtful whether such a united Protestant Church would be any more potent in recapturing the allegi-

ance of the multitudes, who have lapsed from all institutional sanctions, than Christendom in its present sectarian disunity.

But I am equally prepared to admit that Protestantism represents a religious expression without which reunion would also be incomplete. Somehow or other, both the sacramental witness of historic Catholicity and the witness of Protestant freedom of thought, have to be accommodated. Reunion in either of these directions alone would not produce Christian unity: it would merely have readjusted the existing divisions.

It is in the context of this principle that the Anglican Church is commonly represented as offering the more hopeful medium for a real settlement. She is described as a "bridge-church," reaching on the Anglo-Catholic side towards the traditional Churches, and in the Evangelical direction towards the various Protestant bodies. But there are certain realities to be faced in this metaphor, and, it must be remembered, that any effective reunion proposal must deal with realities and not simply with ideals. The first of these realities is that a bridge is a useful means of passing from bank to bank, but it is not a place on which people build their houses to live. The second is that to be a bridge it must reach to either bank. If for purposes of internal cohesion it is lopped off at either end, it ceases to be a bridge: it becomes an island.

It is this second reality which seems to be the chief danger of the situation, so far as the Church of England is concerned. The Church of England is mainly officered by those who rejoice in the theory of

comprehensiveness, but are afraid of it in practice. While the last note of the Lambeth Conference was resounding through the world, the English bishops came down from the mountains and proceeded, in the plains, to draw up the Revised Prayer Book. The primary aim of the Revised Prayer Book was to secure an Anglican standard and to limit existing Anglican comprehensiveness, at any rate in the Anglo-Catholic direction. The vision of unity which they saw from the plains was a vision of comparative uniformity. Mercifully, though by Erastian means, their project was defeated. But their conception of unity remains, and it is this which will vitiate the coming Lambeth pronouncement if, in any degree, it colours the nature of the scheme for reunion.

Let us look closer into the recent Prayer Book proposals, for they afford a good indication of what may happen at Lambeth. The English bishops were faced with an admittedly difficult situation. The comprehensiveness of the Church of England had widened enormously both in an Anglo-Catholic and in a Liberal direction. But though this development was unauthorized, it was not anarchical: it was a source of strength to the Church in new fields. Take, for example, the Anglo-Catholic activities, since they were the main cause of anxiety. Several hundred centres had grown up where successful work was being carried out on what, so far as the post-Reformation Church was concerned, are largely fresh lines. I am not advancing these considerations in order to invite the usual sort of argument as to whether the Latin devotional system should be tolerated in the Anglican Church. I am trying to raise the issue

on to an altogether higher plane, remote from controversial and partisan influences. And this is the issue: that in days when the Church of England is faced with dwindling congregations, a rapidly decreasing supply of ordination candidates, a loss of interest, and even a growing antagonism among modern men and women, she has occupied a new field of operations, which, however small, show every sign of virility, and of increasing virility. These new centres offer at least a permanent record of frequent communions, a steady supply of vocations for the ministry, a spectacle of large congregations on Sunday evenings for services of adoration before the Reserved Sacrament. These activities reveal no indication of a mere desire for rebellion. They are not disordered. Without claiming any value for them which other people would dispute, and without exaggerating to any extent their range of influence, they show at least that there is a section of the English public who desire an application of the Latin devotional system without the Roman Catholic dogmatic implications. I address myself primarily to those for whom that system has no attractions, and who regard it as theologically doubtful. But I submit that this field of experiment has brought a new access of strength, and provides the solitary example of a genuine religious revival in an age of widespread religious indifference.

The English bishops had a difficult task, but it was a task the difficulties of which could have been overcome by far-sighted statesmanship and imagination. Let it be granted that in a single institution like the Church of England narrower limits are necessary

than is the case in dealing with a larger area. Yet, even so, these Anglo-Catholic developments could quite easily have been accommodated and regularized without officially committing the Church of England, and without, therefore, outraging the consciences of Evangelicals and Moderates. I do not make this assertion without evidence. Such association as I have had with some of the Evangelical leaders has shown me that a settlement could have been, and will be reached. It is not from them that the opposition will come, for their attitude I have found invariably to be generous and tolerant. This is not the place for me to suggest the form which a settlement will take. I can only say that it will approach the Anglican problem from an altogether different angle from that of the Revised Book, that it will allow room for variety within wide limits, but that, far from perpetuating present disorders, it provides, so far as I can see, the one way to peace and unity.

The bishops have failed so far to find the way to a settlement. With the echo of the Lambeth pronouncement in their ears, with its magnificent appeal for a new outlook, an acknowledgment of past mistakes, and a vision of a new religious unity which would tolerate forms and expressions of religion acceptable to some but foreign to others, they fell back on the outworn methods of an Elizabethan Act of Uniformity. They introduced a Prayer Book which definitely outlawed a large proportion of the Anglo-Catholic devotional system. They made concessions, and permitted Reservation for the sick, and they succeeded in awakening violent Evangelical hostility,

while producing at best but a lukewarm support from half of the Anglo-Catholic party.

I am not pointing merely to the prohibitions which the Revised Book would have enforced. I am dealing rather with the ideal, the purpose, behind these prohibitions. The only vision which the English episcopate saw was that of a single Prayer Book which should equally bind all schools of thought. Their imagination did not visualize the greater possibilities. They did not say: "Well, here is a group of devotional activities, functioning vigorously, and satisfying a certain number of people. Let us see how we can regularize them without committing those who disagree with them. Let us work out a scheme whereby in no country, single-parish area, they succeed in distressing any section of the congregation. Let us not destroy the apparently genuine religious development, but let us find a means by which it can be included within the Anglican Communion." They did not say this: for the unity of which they conceived was that of comparative institutional uniformity.

Let us see how these conceptions would affect the coming pronouncement on reunion. Already there are suggestions in the air. There is talk of a scheme whereby nonconformist clergy would be admitted to Church altars, and the obstacles cleared away which at present prevent the intercommunion of Anglicanism with the Protestant world. Unfortunately the issue is confused, because some of the opposition to these proposals is actuated by a bitter and controversial outlook. But the real issue is that these schemes are themselves an imperfect

conception of reunion. They are vitiated by the old heresy that you cannot obtain unity except by organic fusion.

And that is exactly what religion does not want. It needs an altogether more liberal approach. The real trouble with which the Christian Religion is faced to-day is that, in spite of its division, its tendency is to be too uniform and institutional. Orthodoxy is apt to produce a particular type of piety among its devotees, and to present to the world an ideal which appeals to the religious-minded but seems to the majority of men and women to be based on a wrong sense of values. All Christian bodies are far too obsessed with the belief that their mission is to induce people, on almost any pretext, to enter the church doors, and to become regular attendants at divine worship. And yet Christianity is greater than any existing official presentation of Christianity. The Faith is more than believers believe.

Uniformity, even comparative uniformity, is not the way. If the various Christian bodies are to bridge the widening gulf between themselves and the world, their development must be rather in the recognition of variety, both of worship and the interpretation of faith. For the more profound a truth, the more ways there are of expressing and understanding it. It is difficult for any existing religious system, Catholic or Protestant, to say: "Ours is the only type of religion which mankind requires; there is no need for other systems." The sheer reality of the present situation is that conformity has had its day.

Equally it is true that the emphasis upon institutionalism is widening the breach between institutional Christianity and modern men and women. A pan-Protestant-Anglican Church, with some form of centralized government, and presenting some degree of institutional unity, would widen the breach still further. A single institution, at any rate in this age, will never appeal to the vast masses outside the Church. The magnificent structure of a papal Church, stretching to all quarters of the globe and acknowledging a single autocratic authority, is a medieval dream. It has no contact with immediate conditions.

Is the alternative merely to perpetuate our existing divisions and denominational isolation? The true liberal will realize that there is a greater vision which stretches far beyond the horizon either of institutional regrouping or of sectarian differences. It is the conception of a league of Christian bodies, unfettered by each other, cramped by no central ecclesiastical authority, but free to develop on their own lines, and animated by friendly rivalry rather than by controversial antagonism. The League of Nations is perhaps the best analogy, for the League is essentially a co-operation of independent, self-governing peoples. There is no attempt to mould the different national standpoints into an international whole, but an opportunity is provided for common action and association. Democratic Switzerland is not compromised by Fascist Italy. It is true that the League furnishes an international tribunal and has authority in affairs of a strictly international character, or in disputes between nations. The analogy even here

can be followed. For in a league of Christian bodies there might well be a permanent conference, and there is room for common authority in what corresponds to international politics, the problem of foreign missions, social and moral questions, and the war against war. In the mission field, Christians, with the exception of the Roman Catholics, have already in practice to some extent settled their differences. They have realized in a less official atmosphere that, though there are fundamental distinctions between Wesleyans and Anglicans, it is better, both for Wesleyans and Anglicans, not to flaunt these distinctions before a pagan population. There are many ways in which any conflict or overlapping of rival missions could be even further avoided, and common action, indeed, developed, without compromising denominational principles to the smallest extent.

The chief value of the League of Nations lies, not in what it has enacted, but in the means it provides of bringing the representatives of different peoples into touch with one another. The greatest need of Christendom to-day is to provide by a similar means an escape from denominational isolation. There is too much religious snobbery, or caste complex, in all forms of ecclesiasticism.

And, in the atmosphere of this free association, this League of Christendom, there might ultimately evolve a fuller degree of agreement and union. If only we can rid our minds of the idea that unity must come by submission to our own standpoint, if only we can escape from the traditional sectarian outlook, a rational and permanent agreement is much more likely gradually to be created.

Those are my hopes for the coming Lambeth Conference, that it may rise above the schemes of institutional fusion, and cast aside the fetish of any degree of uniformity; that it may recognize our existing divisions and cease to imagine that they can be accommodated by doses of Elizabethan compromise: that it may possess the wider and nobler vision of a Christendom united on the very basis of its differences, a vision which looks towards the mountains and yet is fully in touch with the actualities of human needs and existing circumstances.[1] My hope for it is that it may be inspired to perceive that the deepest unity is not a fusion of organization or the moulding of any single form. Beyond the petty dreams of suppression, and compromises, and institutional intercommunion, lies the unity of freedom, of variety, and of spirit. That is the message which, not only Christianity, but the world outside the Churches, is waiting eagerly to hear. That is the supreme opportunity which Lambeth may find—or lose.

[1] I am not referring to local schemes of reunion, such as the South Indian proposals: I do not wish in this context to express any opinion as to whether the particular circumstances of that case warrant, or do not warrant experiment. I am speaking only of the principles on which I conceive that a wider and more ultimate reunion must be based.

THE CRISIS OF 1930

By

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THE CRISIS OF 1930

By Charles E. Raven

Note.—*This paper was written early in* 1929. *Various events, notably the issue of the Archbishops' Pastoral Letter, had not then occurred. The situation is now definitely more hopeful : but the primary needs here described remain with us.*

EVERY Lambeth Conference is, in a sense, a crisis ; for at it the Anglican episcopate as a whole meets to envisage its world-wide task in the presence of God, to judge and to be judged. But it is clear that the meeting in 1930 will be far more truly critical than any of its predecessors.

The past century has been a time of increasing unrest and unparalleled expansion : no wonder that the Church has not been able to receive strong and decisive leadership. In 1920 the world was hardly recovering from the incalculable effects of the war : the Conference did much, but could not fully estimate the situation. In 1930 it ought to be possible to reach a considered judgment of the results of a century of change and a decade of chaos ; to survey the adequacy of our present methods and organization in view of new needs and new opportunities ; and to devise a complete readjustment of means to ends, of ecclesiastical polity and organization to the extension of the Kingdom of God. In thinking of the Conference one is tempted to concentrate attention upon the

several problems which it cannot but face, the proposals for reunion in the mission field, the desire for political and industrial righteousness, the status of women in the Church, and at home the relation of Church and State. But it will be disastrous to deal with these matters unless and until a still larger issue has been decided.

Is the Anglican Communion in its life, its structure and its message worthily vindicating its claim to be the Body of Christ ? Does it display that unity and co-ordination of function which characterize a living organism ? If not, how can its spiritual vitality be increased and its corporate activity be integrated ? Those are the questions that have priority.

It is the privilege of our Church to stand for the ordered freedom which a " body " must possess ; to preserve continuity with the past and yet to encourage elasticity and adaptation to a changing environment. Our organization is sufficient to secure united and disciplined action ; our tradition fosters a dynamic liberty for experiments and restatements. We claim to combine the merits of Catholic, Evangelical and Modernist in a single society ; and we believe that without these three elements which stand for corporate unity, for living experience, and for appropriate re-adjustment no church can fulfil its vocation.

Yet it must be admitted that our claim often looks an empty boast. Our ordered structure is so ineffective that its place has often to be taken by special and unauthorized societies, loosely connected indeed with the episcopate, but in fact virtually independent. Our bishops who ought to initiate and control our whole activity stand for conservation rather than for

progress. They are so concerned with keeping the Church safe from disruption that they hesitate to lead or even to allow movement. At the last Conference, for a few glorious months, it seemed as if they had seen a vision, and determined to obey it. Their pronouncement on Reunion sent a thrill of life through the whole body: we hoped that at last the days of compromise and inaction were over. Yet as soon as the Conference broke up they faltered, procrastinated, and played for safety. And since then a series of blunders culminating in a combination of magniloquent assertions and inept performances over the Prayer Book has seriously impaired their authority. It is only fair to add that the functions of a bishop as statesman, organizing secretary and father in God, are so diverse and so ill-defined as to be beyond the powers of any single individual; and that government by a committee of over forty members is hardly compatible with vigorous leadership.

Meanwhile, and in consequence, the initiative is passing from the bishops into the hands of societies and groups. There is plenty of activity in Anglicanism; and we are not without leaders and prophets. But few of them are on the bench; and their energies are displayed through other channels than that of the Church's institutional life. Clergy like Dr. Sheppard and Mr. Studdert-Kennedy,[1] Canon Streeter and Mr. "Tubby" Clayton have an influence far greater than that of any bishop; through no desire of their own they are virtually "free-lances"; and their work instead of promoting corporate life has to express itself

[1] Since this was written the Church has suffered a great loss by the death of Mr. Studdert-Kennedy.

in the service of bodies hardly connected with organized churchmanship. Consequently the energies of very many who ought to be building up the strength of the Church is contributed not to the diocese or the deanery, but to some sectional society. The Student Movement, Toc H, the Industrial Christian Fellowship, and still more the partisan societies like the English Church Union and the Group Movement are virtually "churches": the vital religion of their members is centred in them, not in the Church of England. An unkind critic, seeing this unregulated and spasmodic activity, would be justified in assuming that the "body" was suffering from locomotor ataxia, that its brain could no longer control its limbs.

It is surely time that the bishops made a strong effort not only to unite men and movements of a definite party type, but to bring the societies and the prophets into closer touch with themselves and with the Church. We do not want to see them suppressed but authorized, helped to feel that they are an organic part of the whole, and used to strengthen the one life rather than to distract it.

If the bishops cannot themselves lead (and to do so they must revise their own duties, setting themselves free from detailed organizing, and concentrating the business of statesmanship in fewer hands), then let them definitely create a general staff of scholars, prophets and seers, enlisting men of courage and vision and admitting them to an accredited status. At present we are allowing such men to break their hearts and work themselves to death in loneliness, compelling them to waste their energies in stunts or in criticism, exploiting them when a crowded meeting is

desired, but disowning them as soon as their passion ruffles our complacency or disturbs our self-esteem. Instead of treating them as pariahs we ought thankfully to encourage them to feel that they are not only within the Church, but exercising a valued and responsible ministry. Let the prophet have the honour due to what God has given him. And let the Church instead of increasing the multitude of sectional societies begin to take over their activities. We have gained something from this period of specialized and individualistic effort: the time has come for unification.

To promote unity the supreme need is renewal of spiritual life within the Church itself—a renewal commencing with the bishops. Hitherto they have been content to seek unity by external means, by strengthening the administrative efficiency of their dioceses, by centralizing finance, by creating a machine for administration, by promoting legislative reforms. Such methods do not increase spirituality: they may in fact weaken it, and at present are likely to do so. Business methods may be excellent if kept wholly subordinate: when the policy of the Church is controlled not by the bishops but by the Central Board of Finance, then we are in danger of enthroning Mammon. Money-value, statistical returns, effective secretaryship—these become the tests of ministerial worth; and the clergy strive not for Christ but for the quota.

Renewal must spring from within, from worship and adoration, from study and prayer, from the love of God expressed in the love of men. Here is the prime task of the Conference. Let the bishops

envisage their own work, and see how it can be so ordered that they may become Fathers in God, concerned solely with the promotion of loving and worshipful fellowship. Then let them call the clergy to put first things first, and help them to be set free from the perpetual service of tables for spiritual and mental effort. If we can see plainly that the supreme need is for fresh life, for a clearer conception of God in Christ, for a more faithful devotion to the cure of souls, then the rest will follow. At present our absorption in petty controversy, in secular and political activities, in the pursuit of money and notoriety, and our acquiescence in tawdry art and music, in antiquated and conventional theology, and in legalistic ethics are proofs of our lack of spiritual power. Our locomotor ataxia is due to the waning of our first love, our running after strange flesh. Worship unites, idolatries divide.

To sum up—unless the Conference can give decisive and spiritual leadership it will fail; and its failure will be disastrous. Episcopacy as a method of church-government is on trial. The day is past when it could be regarded as essential to Christianity; for we see that Apostolic Succession is a matter not of manual contact but of Christ-like activity. Our church cannot at present function except through the episcopate: if the bishops evade responsibility or put caution before courage, then the revival of religion will not come through us: and our days will be numbered.

Yet if there is spiritual power to meet it what an opportunity has the Conference been given! In the last few years the issues have been simplified and the

world prepared for universal and purposive evangelism. Out of the chaos of problems that has bewildered us for the past century one dominant antagonist is appearing. The struggle with secular civilization is recognized as world-wide, and involves for us a single task. We have to christianize the new learning and its product the new industrialized social order; to demonstrate that science and industrialism are gifts of God and can be used for the promotion of His Kingdom; to recover man's spiritual control of the ideas and mechanisms that have transformed his environment. In undertaking this task our church has the good-will of all thinking people: the world must find a basis for its new unity, a norm and an inspiration; and these only a world-wide religion can supply. And as Anglicans we have quite unique possibilities. Other faiths are failing: indigenous churches are coming of age: our own communion has done much towards the reconciling of the old gospel and the new knowledge and towards the exploration of a Christian social order. We might at this time, if we could mobilize and concentrate our resources, give a lead to Christendom both in its conflict with secularism and in the closing of its own ranks.

To mobilize our resources, to see ourselves as one body whether in Britain or Africa, India or China or the Pacific, engaged everywhere in a common missionary enterprise, is to achieve that spiritual unity which we have seen to be paramount in importance. As such it demands rather an inward recovery of consecration than any alteration of structure. Yet in two respects changes are almost essential. First, the

primary work of the Church in evangelization ought not to be permanently entrusted to societies. The time may not be ripe for the merging of these sectional bodies into the ordered life of the whole : but steps should at once be taken to create a Foreign Office and a Home Office, which shall unify and eventually replace existing organizations like C.M.S. and S.P.G., the I.C.F. and the " Waifs and Strays." Secondly, and this is of larger importance, the power which womanhood can bring to the service of religion should be released from archaic and unjust restrictions. At present the Church has hardly any openings to offer to educated women ; their gifts of pastoral, prophetic, scholarly, and administrative ministry are given neither scope nor recognition ; at a time when their emancipation has brought vast benefit to Britain and when the raising of their status is a chief object of missionary endeavour, the Church still keeps them in strict subordination, enduring them on sufferance and with suspicion. The time is ripe to give full effect to our belief that " in Christ " and therefore in Christ's Church " there is neither male nor female." At present we confess it with our lips : but behave as if spiritual equality existed only in heaven, as if theory had no relation to practice. There is here an apostasy, a lie in the soul.

To give a lead against secularism is to concentrate attention upon the vital problems raised by the developments in human thought and life during the past century. First we have to show not merely that science and religion can exist side by side, but that we welcome all truth as God's truth and are prepared to acknowledge and employ the new learning. It is

possible for us to demonstrate that art and knowledge and virtue are all incomplete unless they take account of God—incomplete and self-destructive; that the Gospel of Christ illuminates and is illuminated by the whole of man's aspirations; that the quest of poet and scientist and all who seek good life manifests the activity of the one Spirit. But we can only do so if we re-think our concept of religion and reshape the categories of its interpretation. The bishops ought to tell us that belief in infallibilities belongs only to the infantile phase of Christianity; that sectarianism and individualism belong to its adolescence; that for the full-grown manhood of Christendom there awaits a faith not less rich and positive than that of the child, not less personal and adventurous than that of the adolescent, a faith integrated and complete, at once Catholic, Evangelical and Liberal; and that it is our duty to press on towards it.

At present such a concept is far beyond the horizon of most of us. We abide content in our little cliques, labelled with our little Shibboleths, quarrelling, criticizing, repudiating in an ecstasy of indignant self-satisfaction. But beneath the surface are repressed fears of our own sufficiency, thwarted desires for fuller understanding, yearnings for deeper fellowship, voices that speak of God. If these could only be released, if the bishops could help us towards freedom, our gospel would recover something of its freshness and its joy.

Together with concentration upon a richer concept of God must come a more fearless attempt to christianize the corporate life. Most of us are becoming aware of the world-wide evils that spring from our failure to apply Christian principles to our collective

activities. To our home-country the industrial revolution brought not only wealth and power and a vast increase of population, but through lack of Christian statesmanship vast injustice and for masses of our people slums and sweating, degradation and oppression. Industrialism threatens to infect mankind with these diseases in an exacerbated form. Cannot the Church through its bishops not merely profess ideals of political and social righteousness, but take effective steps to provide that the fulfilment of these ideals shall not be left to little groups of devoted but unsupported individuals? There is need for united and intensive study, and for authoritative action, if we are to remove the reproach of apathy or of political subserviency to "big business" and reactionary politicians.

In certain directions there can be more than this, and very notably in that of international peace. We may not be wholly united in the quality of our pacifism: we are agreed that war is a monstrous evil and that the Spirit of Christ commits us to heroic effort against it. Nothing is more deplorable than the failure of the churches to stand for peace: mankind looks to them for a lead; and with a few honourable exceptions they are silent and shame-faced. It may be difficult for the bishops, few of whom had any experience of warfare except as voluntary recruiting officers, to speak and act decisively on such an issue. Can they really doubt that in refusing to do so they are evading a plain responsibility?

To promote the closing of ranks among Christians will be the most prominent of the practical duties of the Conference, and probably the most decisive of its

results. Here, moreover, is an issue that cannot be postponed or settled by compromise. All over the world the demand for reunion is clamant. Everywhere other denominations are waiting with eagerness and great generosity for the Anglican Communion to meet their advances and with them sanction the formation of national churches. In South India a definite and very carefully considered scheme for union has been debated, approved and submitted to the Conference. In Persia a similar policy has been planned. China and Japan are ready to follow. It is unnecessary here to discuss the proposals in detail: they give full safeguards to Anglicans for the period of interval; they accept for the final agreement terms wholly compatible with the Anglican Quadrilateral. It seems inconceivable that the Conference can reject them or even hesitate over their endorsement.

Delay or rejection would, in fact, be disastrous. Reunion in Asia will not wait. If we come in, we can secure that the reformed churches of the future accept Bible and Creeds, Sacraments and Episcopacy. If we refuse, the other denominations will go forward without us, our missions will either secede or remain isolated and starved of converts, and the churches of to-morrow will be ordered on presbyterian lines. Moreover, while refusal would almost certainly involve schism at home, acceptance would prepare the way inevitably first for closest co-operation and then for the achievement of unity between ourselves and the Free Churches; and this far from delaying union with Rome and the Holy Orthodox would probably hasten it. Rome's motto at present is *Divide et impera*, but she is realist and would face facts.

It is to the inspiring example of the mission-field that the Church must look if it would recover initiative and power. There where the demands are greater and the standard of discipleship consequently higher there is abundant life: politics, organization, ecclesiasticism are less evident than evangelism, study and prayer. If we in Britain can learn the lesson that we too are a mission-field and have to fulfil a not less exacting ministry, we may see a revival. Otherwise, so far as the home-church is concerned, our prospects are not bright.

In this country the ship of the Church is drifting somewhat helplessly. There are rocks in the fairway: if we strike them we shall split up. The hull is old and leaky: the engines are rusty and out of repair: the crew tired of being employed to keep the passengers amused is mutinous and despondent. Our officers are apparently anxious to anchor till the leaks can be stopped and the machinery polished: by so doing they think to avoid the risk of wreckage. In point of fact our inertia is due to lack of fuel; the bunkers are empty, and we are all too worried with fears to fill them. The first task for Lambeth is to refuel the ship: its second is to plot out a course: its third is to ring full speed ahead. If we can get out to the open sea our passengers will take heart, our crew will unite, our engineers will be busied with something better than tinkering, and our navigators will find a convoy of other vessels travelling in their company: we shall recover the joy of movement and the zest of living dangerously: we shall be getting on with our voyage instead of fretting over our unfitness to begin it.

HOPES AND FEARS FOR LAMBETH

By

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HOPES AND FEARS FOR LAMBETH

By J. C. Hardwick

"THE administrator has to drive the coach; his critics are always urging him to upset it," wrote Bishop Creighton. Yet sometimes a passenger sees more than the driver, whose attention is occupied with handling the reins; and a word of caution or encouragement, if offered in all humility, may not be resented.

It is not to be supposed that the bishops will meet at Lambeth in a mood of complacency. They know that both in the Church and the world, things are far from being what they should be. They know that civilization ten years ago just managed to save itself from catastrophe; but whether that salvation is to be permanent or temporary is as yet far from evident. We all feel as if we were living more or less under the shadow of a reprieve. There are too many problems which no one seems able to solve, and yet which, if left to solve themselves, will do so by ending everything.

However, the bishops cannot be expected to take over the responsibilities of the statesmen and politicians; their concern will be primarily with what is their own proper business, that is to say with religion. Here there is plenty to occupy their attention. For the plain fact is that the Church is piping to a genera-

tion that will not dance; and they must try to find out the reason why. Is the tune wrong? Or is it badly and carelessly played? Or is the fault in the audience?

The actual situation is not open to dispute; and if a bishop does dispute it, this can only be because he knows no more of his own diocese than an idealist knows of Holy Russia when he is taken by the Soviet authorities on a conducted tour. A recent writer, Mr. R. G. Collingwood, has described the position with so much more neatness than I could hope to do, that I quote him in full:

"If the philosopher pipes to a generation that will not dance, he is in this not alone. Religion to-day is in much the same state. There is, thanks to our various communities and sects, a steady supply of religion laid before the public, and a supply so varied that one would expect all tastes to find satisfaction. But we actually see everywhere empty churches, or churches filled only by the popularity of a preacher or for some other personal reason, not because the religious principles for which they stand are such as to give peace and consolation to the people who attend them. A man who devotes his life to religion, like one who devotes himself to philosophy, is offering wares in a market that cannot absorb them." [1]

As has been acutely remarked (I say "acutely" because it is usually the obvious which escapes notice), the real reason why people do not come to church is because they do not want to. This is the only reason, and it is a sufficient reason. They feel that they have no need for the kind of goods we supply; if they did feel that they had any such need, they would crowd to churches as they now crowd to cinemas, football

[1] *Speculum Mentis* (1924), p. 16.

grounds, and race-courses. People ought not to need badgering and persuading and bribing to come to church. If they wanted to come, nothing could keep them away. At clerical meetings the question is sometimes asked, How shall we keep our Young People ? That the question should be asked at all shows what a plight we are in. Does Oxford need to ask, How shall we attract undergraduates ? The problem rather is how to keep numbers within manageable limits. There is a very large and growing demand for education ; most schools are overcrowded or have long waiting lists. But the demand for religion, or at least for the brand that we supply, is small and to all appearance shrinking. The clergy belong to the unhappy class of unwanted producers. We are not actually penniless, for most of our pay comes from endowments left for religion by ages when the demand for religion was pressingly felt. But if we were dependent for our livelihood on the disposal of our spiritual goods, we should most of us starve, or be put to such disgraceful shifts as Mr. Sinclair Lewis depicts in *Elmer Gantry*, where the talents of the circus are employed to gild the pill of religion.

As this paper is concerned with fears as well as hopes, I may as well say that my chief fear for Lambeth is that the bishops should agree to take an optimistic view of the situation, and declare that our troubles are just a temporary post-war phenomenon to be cured by another National Mission of Repentance and Hope. This, since it will be doing nothing under the specious appearance of doing something, is bound to tempt many of the bishops, who know

in their hearts that the only real remedies are such that they dare not take. This expedient, however, has already been tried, and is acknowledged to have been a fiasco. The public would detect it as a sham if it were repeated.

Yet the demand for religion, though it does not display itself by people attending church, certainly exists. Take the case of the Press. In a remarkable article, printed in the *Modern Churchman* for May, 1929, Mr. Wyatt Tilby, a journalist of wide and varied experience, observed that "Twenty years ago no secular newspaper would print an article on religion; now it actually demands them." In part, the reason for this change is the rise of signed journalism, which enables an editor to print controversial matter while shielding his own head from the results; but this does not altogether account for the demand on the part of the public for religious articles in the popular no less than in the "high-brow" press.

"The average editor included religion rather reluctantly in his menu," writes Mr. Tilby. "To his surprise he found that it was extremely popular; the public had changed its mind, and instead of abusing the newspaper as heretofore, it wrote letters of appreciation and thanks.

"The news columns showed bishops complaining that the public was 'steeped in materialism,' and the rank-and-file of the clergy bewailing the empty benches; while the correspondence columns showed that an article on religion elicited more response than an article on politics. But the paradox was not difficult to explain. Rightly or wrongly, the public believed that the clergy were giving them 'the mixture as before' in the pulpit, and that the editors were giving them the same in their political articles. The result was that only the old guard of religion went to church, and only the old guard of politics read the partisan leading articles.

"The younger generation, in politics as in religion, has

repudiated party ties and party discipline. It is not merely suspicious of orthodoxy, it is contemptuous. But this does not mean that it has thrown off politics or religion ; simply that it does not believe in the old solutions."

It is not surprising that a demand for religion should exist. It would be strange if it did not, for religion is not a vain quest but a normal human activity.

" Everybody wants some faith that will guide him in his difficulties, support him in his temptations, and comfort him in his sorrows. And everybody wants some answer to the riddles and mysteries that beset him on every side, some reply to the question whence he comes, whither he goes, and what he is. These are permanent needs of mankind." [1]

But people, though they have these needs, do not go to church to get them satisfied. The less critical go in for spiritualism and other exotic cults, many read an article here and there and drift among a variety of opinions, but the majority try to banish the subject from their minds, and concentrate their attention upon business or pleasure. And probably Mr. Tilby diagnoses correctly the cause of the popular distrust of the clergy as spiritual guides. " The clergyman must be a propagandist, and the world is sick of propaganda." The modern world, taught by a long experience, believes in freedom of thought ; and if people are known to be tied to certain opinions, their credit sinks. Hence a man like the late Viscount Haldane, or like the late Mr. Thomas Hardy, counts for more with a modern community than any number of bishops or theologians, whose thinking is believed to be warped by credal presuppositions.

This transference of moral, intellectual, and spiritual

[1] Collingwood, *op. cit.* p. 20.

leadership away from the Church is a serious matter, for it is to provide this sort of guidance that the Church exists. To this decline in the authority and prestige of the Church must be attributed the present reluctance of the professional and educated classes to take their former share in recruiting its ministry. It is a very singular fact that the occupation of clergyman is the only profession which is not at present overcrowded, in spite of certain manifest advantages which it offers. The ecclesiastical authorities have decided to attribute the shortage of ordinands to financial causes; impoverished parents are said not to be able to afford the long and expensive training. Yet the bishops know perfectly well that the middle classes in this country are spending far larger sums upon the education of their children than ever before; and that there was never such a demand for education as there is to-day. If money is needed for this purpose, it is found somehow; family resources are concentrated on giving the younger generation the best possible chance. If middle-class boys wished to be clergymen, nothing would stand in their way. They would not want to be bribed by grants in aid. Twenty years ago, the best type of ordinand would not compromise his freedom by accepting grants from the ecclesiastical authorities. But the dry rot had then hardly begun to set in.

This leads me to the second of my fears for Lambeth. In view of the very difficult situation with which the Church is faced (i.e. in view of the fact that the Church is no longer listened to) the bishops will be tempted to "cry aloud," and to force public attention by some notable pronouncements about social and political

matters. They will say something " brave " about international relationships, unemployment, or some aspect or other of the social problem. Such problems are indeed of the very utmost importance ; but the plain fact is that here the country has no particular need of episcopal advice. The best brains are already engaged in solving them. These issues, however important, are not really our business, and if the bishops concern themselves with them, to the prejudice of definitely religious problems, the public will justly hold that they are merely evading the real issues, the issues which are the proper concern of religious leaders, but which they are too cowardly to face. The public is tired of the amateur economists and social idealists with which every ecclesiastical assembly swarms. The dodge of covering up intellectual or spiritual weaknesses with a mantle of social idealism is an old one, and people see through it by now. If we do not want a National Mission, neither do we want a political Crusade. The bishops will only come in for well-deserved contempt if they have recourse to these evasive devices.

What the Church needs is neither an intensive revivalist campaign nor a social programme, but freedom of thought. Dogmatism is at present the chief enemy of religion, as in times past it has been the chief enemy of science and philosophy. " Religion," says Professor Whitehead, " will not regain its old power until it can face change in the same spirit as does science." This is only commonsense, i.e. experience speaking.

Religion, like science, art, and philosophy, is a manifestation of human life and energy. Human

vitality finds in religion, as in art and science, a sphere for creative activity. But it is a fact of experience that the human spirit can only be creative when it is free. It could not be creative in science in the days of Roger Bacon, when researches were conducted "under the eye of a Church jealous of her prestige, alert to detect and to punish heresy." Both speculation and experiment were very carefully watched; the frontier between science and magic was ill-defined and easy to cross,[1] and the results of crossing it were serious.

The incubus which at present saps our vitality is the accepted notion that there is no longer scope for creative activity in our religion, which naturally becomes sterile and feeble in consequence. Some words of a recent writer are very apposite here.

"Organized religion," writes Mr. Joseph Needham,[2] "must give up the certainty that it possesses the last word in religious truth. It will find it best to admit that discoveries in the numinous world may be made in a quite analogous way with those in the scientific world. There is a progress, an unfolding, an enrichment in religion just as there is in science, and to maintain that it is now over and that it ends with us is an absurd mixture of pride and pessimism. J. E. Flecker's words are much more true:

> '*Awake, awake. The world is young,*
> *For all its weary years of thought:*
> *The strongest fights must yet be fought,*
> *The most surprising songs be sung.*'"

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[1] Bacon's own enthusiasm for scientific research was rewarded by fourteen years in prison. See *Roger Bacon*, by H. S. Redgrove, also Lecky's *History of Rationalism*, Chapter III, where he deals also with the effects upon art of ecclesiastical dogmatism.

[2] *Materialism and Religion* (1929), p. 26.

It is indeed true that the individual experimentalist in science, art, or religion, who chooses to be so free as to disregard the achievements of his predecessors, will not register any remarkable advances. Ignorance, inexperience, and conceit are not necessarily the parents of progress. Technique in science, art, and religion is an accumulated heritage to which the most creative individuals confess the most heavy obligations. But to value and profit from the past is not the same thing as to be enslaved to it. The creative genius is himself the fruit of the past, but he contains within himself the seed of the future, which must be allowed freedom to grow.

The respective traditions of science, art, and religion are alike necessary, since development is dependent upon tradition, which is accumulated experience. But a tradition should be regarded not as a limit but as a starting-point for further advances. Otherwise, instead of being food for a healthy life, "it shrinks into a crust of dogmatism to die." In religion there is a special degree of danger that this solidification and petrifaction of tradition should take place. Partly this is so because the tradition of religion is immemorially old, and therefore invested with a double degree of sanctity; and partly because a religious institution will monopolize and exploit a rich tradition, and not only make no advances on it itself, but suffer no one else to do so either. "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Such is invariably the behaviour of a successful religion. And by appropriating the wealth of a religious tradition, and by excluding from it all those

who will not regard it in exactly the same light as they do, they cut off at the source the supply of those creative individuals who otherwise might have added to the wealth of that tradition. It is just as if the classic tradition had been so strong as actually to have prevented Keats and Shelley writing poetry. And it would not be at all unjust to say that the Church, far from fostering the growth of religion to-day, is suppressing it. But for the Church we might experience a religious revival, through the emergence of creative individuals whose stifling is now prearranged.

For it cannot be too strongly emphasized that in religion, as in science and in art, the *individual* is the instrument of progress. The society or community preserves progress already made, but the individual makes advances and wins fresh territory; he is the growing point of the community. Thus the idea that a Church is inspired is a superstition if it means any more than that a Church incorporates the tradition apart from which the individual is impotent.

The foregoing should make it quite clear that hope for the future of the Church depends upon its ability not only to produce but to utilize the creative individual; and if the bishops could provide the conditions for the emergence of such individuals, they would give the Church a new lease of life. Of these conditions by far the most important is liberty; freedom to think and to experiment. Efficiency and up-to-date methods are of negligible, or rather of negative, importance compared with this; for if you are on the wrong lines, the more efficient your methods, the faster you travel to perdition. The Church has hitherto largely been saved by its inefficiency.

It may be said that the present age, being " steeped in materialism," is not likely to produce individuals of religious genius. But this is to ignore the real cause of our " materialism," which is that in science and in commerce full scope is allowed to the creative individual, whereas in religion it is not.[1]

It should not be supposed that the creative individual in religion or elsewhere is a miracle, or that we have to await a supernatural interposition for one to appear ; though from one point of view genius is the one supernatural thing that ever enters our range of vision, or ever has done in the history of mankind. If the creative religious genius does not arrive (and certainly no age was so devoid of such as our own) it is because the Church does not breed them, and the community which is contented with such a Church does not deserve them. Our present religious environment, the environment provided for us by the Church, is one in which no religiously creative individual could keep his integrity and expansive powers unimpaired. The age is no more devoid of potential religious genius than any other, but it never gets a chance to reach maturity. The Church which should foster it renders growth difficult, by asserting that no further advances are possible or desirable. It keeps religion in its own pocket ; the candle is set carefully under a bushel, which is the Church.

[1] It is true that an individual may go off, if he wishes, and start a crank religion of his own, but his efforts are stultified by his having cut himself off from the religious tradition which he might have enriched. In religion, as elsewhere, the plant without good roots and deep soil will not bear fruit. This is why it always remains true that *Extra ecclesiam nulla salus.*

But, it may be asked, are not the Christian religion and complete freedom of thought incompatible? Such indeed is the contention of all its enemies and the majority of its friends. Of course it very largely depends upon what is meant by the Christian religion, and upon whether we suppose that religion to be already fully and completely developed, and to have given itself full and final expression in the Church of England as we know it to-day. It is worth noting that at least one religious tradition thrived on freedom of thought, the tradition which gave us the Old Testament. Contributions to this incomparably rich religious tradition were made by an agnostic like the author of the book of *Job*, by a universalist heretic such as the writer of *Jonah*, and by the atheist who wrote *Ecclesiastes* in its original form. After all, most religious innovators have been called blasphemers; even Jesus was not exempted from this charge. Spinoza was an "unclean and foul atheist."

Thus my hope for Lambeth is that the bishops should take their courage in both hands and declare that they openly dissociate themselves from any attempts to suppress complete freedom of thought in the Church of England; but that on the contrary they will give it all the countenance and encouragement in their power, conscious that in doing so they are fostering religious vitality. A public identification of themselves with the cause of intellectual and religious freedom on the part of the bishops, would create an entirely new atmosphere in the Church. Gradually, as it became evident that the bishops were in earnest, an entirely new type of man would be

available for its ministry, and in due course we should experience a religious revival.

It is common knowledge that a number of bishops, perhaps even a majority of their number, would be prepared to do this, but that they are held back by fear of the mass of the clergy, and still more by the implacable hostility of the devout laity to anything in the nature of doctrinal or prophetic latitude. For in the Church of England there exists a descending order of enlightenment, intelligence, and liberality. First come the bishops, then the parochial clergy, and then, *longissimo intervallo*, the devout laity. But still, the bishops have a great deal of power if they care to use it. They can, if they wish, save the Church. For, as an eighteenth-century divine observed, "The Church, like the ark of Noah, is worth saving, not for the sake of the vermin and unclean beasts that almost filled it—and which made most noise and clamour in it, but for the little corner of rationality which was as much distressed by the stench within as by the tempest without."

UNITY AND REUNION

By

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UNITY AND REUNION

By J. K. Mozley

THE problems which confront the Church at any time are twofold. They concern the Church's own inner life and the Church's life in relation to the world. Doubtless, there is something of a false abstraction here ; never can the Church wholly forget that her life is life in the world ; yet the distinction is useful if we do not press it too far. Discussions and decisions which often seem to the world quite unimportant possess a real and sometimes quite vital importance because they affect the character of the Church's inner life. And according to the well-being of that inner life so will be the power of the Church to make contributions to the life of the world. There can be no radical and final disunity between the inward-looking and the outward-looking aspects of the Church's life. It is impossible, it always has been and always must be impossible, for the world to be unaffected by the existence of the Church.

What some people look for to-day is more particular and detailed guidance or, at least, help from the Church. Life becomes more complex and its problems more urgent. These run up into the question of the future of civilization. And that is insecure enough unless among and within the nations there is a spirit making effectively for justice, freedom and peace in all

human relationships. Of all this the Lambeth Conference of 1920 took note in its resolutions 73–80. Is there anything more which can be done in 1930?

The difficulty arises from the fact that whereas moral considerations are always present in matters which concern the political and social life of man, they are rarely such as point to quite simple solutions. Moral judgments as well as judgments of expediency (but where does expediency end and morality begin?) drive one man to be a Socialist, another an opponent of Socialism, one man to believe that no nation under any circumstances whatever should take up arms, another to hold that war must sometimes be the method of a nation's action. As to war, here and here alone is the really critical decision. Questions as to the signature of the Optional Clause, as to wholehearted endorsement of the work of the League of Nations (including increased national expenditure on its work), as to disarmament, immensely important as they are, are yet secondary. It would be possible for the Bishops to give their fullest support to such measures without becoming, in the technical sense, Pacificists. It would be an assistance to clear thinking if this were made plain. Many Churchmen would prefer that on any political issue which involves controversy the Bishops should say nothing at all, because the Church ought not to be committed to one side on a political issue, and because the Bishops are not experts in this field. I sympathize with both these arguments, but am not convinced by them. Where the Bishops are sure that Christian moral judgment points in one direction they cannot rightly be blamed for following in the footsteps of the Old Testament

Prophets and making that judgment plain. To ask the Bishops never to take sides would be equivalent to asking them never to apply their moral judgments in detail. But it is just in the region of detailed application of moral judgments that whatever guidance spiritual leaders can give is so greatly needed.

For, however strongly one holds that Christianity is primarily and ultimately an other-worldly religion, that is not to say that its religious and moral message is irrelevant in any department of this-worldly life. An all-comprehensive relevance is implicit in the Gospel of incarnation, atonement, and resurrection. It is in virtue of this, that Christianity possesses the answer to modern secularism and materialism. The secularism which seeks no spiritual sanctions for the character of this-worldly life is incapable of finding the way to the good life in this world. Over against this stands Christianity with its claim to be distinctive, absolute, and universal both in religion and in ethics. If, as is more than possible, the whole problem of morals is to provide the keenest battleground for the thought of this century, we shall need the most pointed and unmistakable reference to the morally creative power resident in the Christian Gospel. Other religions besides Christianity are faced with the secularistic danger, which is, indeed, world-wide. But any idea of a League of Religions, however informal, would be deplorable. The more sympathetic outlook on non-Christian religions, characteristic of a good deal of present-day missionary thought, ought not to lessen the sense of the uniqueness of the Christian Gospel. Dr. Saunders brings his arresting study

of Buddhism, Hinduism and Christianity, *The Gospel for Asia*, to a conclusion with the words: "Sakyamuni has been a Light of Asia: Krishna is a peculiarly Indian figure, whom no other people will worship. It is the Christ alone who can, in its full sense, claim the great title, Light of the World." I do not think it would be a needless elaboration of the obvious, if the Bishops at Lambeth were to emphasize this both inclusive and exclusive character of Christianity, that Christ alone is the Lord of all good life, and that apart from Him the good life can appear only in fragmentary fashion, without the one centre of unity, without the unfailing source of power.

Three subjects of outstanding importance seem to me to confront any Conference which has the responsibility of reviewing the life of the Anglican communion. There is first the unity of that communion, and especially the unity of the Church of England. Secondly, there is the problem of Reunion. And, finally, there is the need for more ministers of the Gospel.

First, then, as to unity within the Anglican Communion. The various debates on the Prayer Book question suggest two conclusions, that there does exist among men of different schools of thought a deep desire for such harmony of spirit as may lead to a cessation of old controversies and to the more intense application of the Church to its proper work of witness and evangelization, but, on the other hand, that the obstacles to the victory of such a spirit are much more formidable than were imagined. I do not believe it is possible to say with any certainty that the Church of England, as a whole, approved of the revised Prayer

Book. There could be no doubt as to the voice of diocesan conferences, the Convocations, the Church Assembly. But whether these bodies really represented the mind of the communicant members of the Church of England is questionable. Perhaps something like a microcosm of that mind may be found in the resolution of the Parochial Church Council of an important church, approving of the revised book, but, in a rider, expressing the hope that it never would be used in that church.

We are still no little distance from realizing within the Church of England the Bridge-Church idea. How can we effectively hold out our hands to Catholics and Protestants in Christendom, unless Catholics and Protestants learn to join hands effectively within the Church of England? The difficulty with which the Bishops are faced is that while there still exists, especially among the laity, a suspicion of Anglo-Catholicism which is rooted in the belief that Anglo-Catholics have no rightful place in the Church of England, there are Anglo-Catholics who, to put it mildly, lay little stress on the fact that history makes it quite clear that the Church of England is a reformed Church. This gives rise to the belief that if such Anglo-Catholics had their way the Church of England would cease to be a spiritual home for any but Anglo-Catholics. This belief is not always as ill-founded as one could wish it to be.

We have our sharply contrasted extremes. There are some who seem to conceive of the Church of England as no more than two provinces of the Catholic Church, in doctrine and devotion properly indistinguishable from western Catholicism, saving only

for the dogma of Papal infallibility—unless here too a satisfactory explanation be possible. On the other wing stand those who see in the Church of England an essentially Protestant Church which is wholly committed to the anti-Romanism of the continental Reformation. These extremes are not negligible. But the true function of the Church of England is not to be found with either of them. The Church of England is something distinctive, something different. It is in terms of this difference that the problem of its own inner life is to be solved. That difference was not made clear once for all in the sixteenth century : the Elizabethan Church is not a perfect pattern ; we must allow for continued growth, and in that growth the movement which links the Tractarianism of 1833 with the Anglo-Catholicism of 1929 has its place. But the notion that a battle for the soul of the Church of England is to be fought between a highly self-conscious Anglo-Catholicism and a highly self-conscious Evangelical Protestantism is one to be repudiated, and, if possible, dispelled. The Church of England is greater than any groups which exist within it, much as those groups contribute to its life. The Bishops are not keepers of the ring while an internecine battle is waged ; they are leaders of the Church as a whole, and they can make plain, as none others can, the genius of the Church in its dogmatic and institutional expression of Christianity. It would indeed be a desperate state of affairs if no intelligible statement of this genius were possible. I do not believe that this is the case. If the Bishops were to say what are the principles for which the Church of England stands, in faith, in order, and in devotion, not only would the

air be cleared, but the Anglican centre would be both instructed and rallied.

The special difficulties and embarrassments which beset the discussions on the Prayer Book would be, at least, less prominent and possessed of less power, if the Bishops of the Anglican Communion were to state with all the weight of their far-extending authority the character of the Christianity, the reformed Catholic Christianity, of the Church of England, and the meaning of such words as " inclusiveness " and " comprehension " when used of that Church. And if the Church of England must live its life and follow out its Christian course along lines of its own, which are not the lines of Roman Catholicism or of continental Protestantism or of English Nonconformity, it would be in many respects advantageous if the reasons for this were clearly displayed.

One of the cheering signs of recent times has been the interest displayed in the Church of England by Christians, especially on the continent, outside its communion. That is, I believe, the outcome of a feeling that the Church of England, in virtue of its distinctive character, has a distinctive appeal to make and work to do. And this, if true, is of great importance. For Christianity cannot live as a spirit divorced from institutions: that is the vainest of dreams. Yet we are told that it is against the institutional side of Christianity that the spirit of this age is inclined to react most sharply. The extent of sheer reaction is not as great as some would think; but we must allow for it and recognize in it not only the impatience and lack of true knowledge which do often characterize it, but also the presence of genuinely

religious motives. And one of the tasks in front of the Church of England is to show that in its own life the institutions of Christianity safeguard and foster the great values of religion, faith and peace, adventure and security.

It is certain that the Bishops will once again devote much thought to the problems of Christian reunion. The Conference of 1920 sent out the noble encyclical letter " to the Faithful in Christ Jesus." From that letter, and from the resolutions which followed in " An Appeal to all Christian People from the Bishops assembled in the Lambeth Conference of 1920," the various efforts and consultations of the last nine years took their origin. Not all the hopes which some cherished have been fulfilled. It is very unlikely that the Bishops expected that they would be fulfilled. Yet the wide manifestation of Christian charity among and between Christians who have found no easy road to the overcoming of their differences has been an impressive fact, and conversations conducted in that spirit create that mutual understanding which is an indispensable requisite of any movement towards reunion.

But what are the Bishops to say in 1930 ? It will remove all possible misunderstandings if they reassert their adherence to the Appeal and Resolutions of 1920. There is, as far as I know, no warrant whatever for any notion that in the intervening years the Bishops have drawn back in the very least from the position they took up in 1920. Yet to that notion expression has been given. If the Bishops make it clear that they have never sought to narrow the force of their appeal, and that since 1920 they have never asked for more

than they asked in 1920, they will correct a misapprehension which, whenever it is found, does grave injustice to their steadfast and faithful loyalty to their own vision of the requirements of unity.

But what many people will want to know is "Are the Bishops going forward beyond the attitude they took up in 1920?" This could be done in both of the following ways or in one of them. The Bishops could frame a scheme of reunion which, while looking forward to an ultimate universal acceptance of episcopacy, would no longer, as in 1920, include the hope that existing ministers of non-episcopal communions would "accept a commission through episcopal ordination." Further, the Bishops could approve of a definite, however limited, measure of intercommunion, and no longer lay it down that "it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own church, or of churches in communion therewith."

There seem to me sufficient grounds for hoping that the Bishops will act in neither of these ways. If the inner unity and particular character of the Church of England are of real importance, action which would seriously endanger what we possess of the one, and compromise the other, starts with disadvantages which no assets likely to be realized would outweigh. I do not believe that reunion with English Nonconformity is at present a matter of practical politics. What is not always remembered or understood is that the eminent Nonconformist divines who sit round Conference tables and come to excellent understandings and agreements with the leaders of the Church of

England become, on the whole, progressively less representative of English Nonconformity as they come into closer harmony with Anglican Bishops and theologians. That English Nonconformity, regarded as a non-Anglican unity, has any effective desire for reunion with the Church of England is, I believe, an entirely mistaken view. This great matter of reunion cannot be settled by meetings at Lausanne or Lambeth ; the participants are not likely to suppose that it can ; but other people may be unduly hopeful. As things are, the Church of England and English Nonconformity are far too widely separated on questions of the creeds, of the ministry, of the sacraments (including the binding obligation of baptism), for any scheme of reunion to have any real chance of success. More significant even than the official answers to the Lambeth Appeal is such an incident as the success of the veteran Congregationalist layman, Mr. Gerard Ford, at the meeting of the Congregational Union this year, in carrying the assembly with him in his unwillingness to accept as it stood the statement agreed to at Lausanne that the ministry is essential to the being and well-being of the Church, an attitude of mind which sometimes seems to ascribe little value to the sacramental side of Christianity. If we hold that baptism is not a rite to be praetermitted according to an individual's private judgment, that a reunited church must be an episcopal church, that some standard of orthodoxy is necessary, and that, unless and until some better standard is found, the Nicene Creed must be taken as that standard, we cannot envisage a scheme of reunion with those who on one or more and sometimes on all of these points

are in definite disagreement with us. Acts of intercommunion from which one large section of the Church of England would abstain would do nothing to bridge these differences, except in so far as they made the Anglican emphasis on episcopacy less generally intelligible. This would cause no difficulty to those Anglicans who believe that episcopacy is simply the most convenient and efficient form of church government, backed by a long tradition in church history, and that the whole idea of apostolical succession, not merely one interpretation of it, is a figment. But as this is not a position with which all Anglicans are in agreement, we should have to be prepared for a continued span of internal controversy at least as acute as that which broke out over the Prayer Book. If this would be intolerable we must not ask the Bishops to take steps that would make it certain. To some it will be a strong additional argument against any such advances upon 1920 that they would make any hope of reunion with the orthodox churches of the East more remote, and would intensify the differences between the Church of England and the Church of Rome. But while recognizing the force of this I would lay special stress on the imminent dangers in our own house which would wait upon such a change from the Bishops' mind in 1920.

If it be urged that for the Bishops to take no step forward in 1930 will be to condemn the Church of England and the Anglican Communion as a whole to a most uncomfortable isolation among Christian communions, I would reply first that the seriousness of the loss entailed by such isolation can very easily be exaggerated, since the things which matter most in

the Church's life are not in any way dependent upon the establishment of intercommunion, and secondly that there can be and is to-day a great deal of real religious fellowship which is not destroyed, either in its substance or in its fruits, by the lack of sacramental unity.

The appeal and resolutions of 1920 represent the furthest point to which the Bishops can go with the general support of the Church of England and of churches in communion. It is impossible for them to go further without involving the Church in theological and ecclesiastical controversies which will add very greatly to the difficulties with which they are faced in connection with problems of order and discipline. There is no prospect of such a reunited Church of England, inclusive of all who are not in communion with the Pope, as the Bishops could accept and the convocations approve. Union, not federation, was in 1920, and is likely to remain in 1930, the Bishops' ideal. Therefore, on the main issue, " as in 1920 " is the decision which will, I hope, be given next year.

But what of the mission-field and especially of South India ? In the proposed scheme of union prepared by a Joint Committee for presentation to the governing bodies of the Churches concerned, in India and elsewhere, the general character of the reunion proposed is sufficiently plain. Its great merit is that it does contemplate the existence within a comparatively short time of a united and episcopal church. The principal difficulty concerns the relation of episcopal and non-episcopal ministries in the interim period of about thirty years. This difficulty is not insuperable if two conditions are

borne in mind and made effectual. The first is that there should be no theological judgments on the nature of the ministry, and especially of episcopacy. Members of the United South Indian Church would obviously refuse to consent to any statement implying the necessity of episcopacy or throwing doubt upon their own ministries. Equally, nothing should be said which would commit Anglicans to the view that episcopacy was simply the most convenient form of church government and the one most likely to promote and safeguard unity. Secondly, during the interim, ministers who have not received episcopal ordination should, under no circumstances, be given the pastoral charge of Anglican congregations. Any such action, involving the administration of the sacraments, would involve a theological judgment on a point which concerns the whole Anglican Communion, and, one is bound to add, divides the Anglican Communion. Thirty years is a very short time in the life of the Church, and it is not an unreasonable request that during that period questions which cannot be answered without decisions for one side and against the other should be left unanswered. Provided that this is made clear, and that after thirty years there will be one principle, and one only, that of an episcopally ordained ministry, there need be, as far as I can see, no insurmountable obstacle to unity. The question of intercommunion during the interim could be left for settlement by the representatives of the Anglican Church in South India and of the United South Indian Church. Certainly there should be no difficulty in the admission of United South Indian Christians to Anglican altars. There are only two

final obstacles of the nature of Church order to the receiving of the sacrament of Holy Communion—lack of baptism and formal excommunication.

The South Indian situation may well be a test case. If a measure of reunion can be carried through there, with the approval of the Bishops of the Anglican Communion, it will be an incentive to efforts to attain unity in other parts of the mission-field, and will react upon the whole problem of unity. And as far as one who writes in England, without full possession of the facts, can judge, unity in South India can be achieved and ought to be achieved. But if that is to happen, it will be by a readiness on the part of those who are most intimately concerned to exercise restraint and to keep within the limits of clear and definite understandings during the period which must elapse before the measure of reunion can take full effect.

There is but little space for me to write on the other subject which I mentioned at the opening of this article. It concerns the need of more men both at home and abroad for the ministry. And my hope is that the Bishops will issue such a statement, appeal, and challenge as will, once and for all, convince the Church (I think especially of the laity) of the nature of the situation with which we are faced. The Church of England shows in many ways those signs of spiritual life which are the best and most adequate condemnation of a pessimistic outlook upon the future. And even with regard to men for the ministry there are reassuring as well as ominous facts. Nevertheless, it is a time of crisis, of which the outcome will be revealed ten and twenty years from now. What is requisite is such a revelation of urgency in this matter,

and such a plan for securing that no suitable candidate for Holy Orders shall be lost to the ministry, as shall lead generations to come to look back upon Lambeth 1930 as the real turning-point, when the fear lest, in the midst of our other pre-occupations, the backbone of the Church should be broken, gave way not simply to hope but to the assurance that the time of strengthening was at hand.

And while no panacea is to be discovered in the idea of voluntary clergy, of men in full orders following their various trades and professions during the week, and ministering the word and the sacraments on Sundays, there is so much to be said for this proposal that I hope it will have a prominent place in the Lambeth discussions. The debate on the subject is reaching a point where it deserves to be referred to a higher court; and if the objections on grounds of expediency can be met, I am unaware of any final objection on the ground of principle.

LAMBETH: EMERGENT EVOLUTION

By

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LAMBETH: EMERGENT EVOLUTION

By T. Guy Rogers

THERE is a growing tendency to regard the Lambeth Conference as a General Synod of the Anglican Church and to refer to it as if it were a properly constituted tribunal. It is well to recall the origin of the Conference and the limits within which it is supposed to function.

The Bishop of Durham points out in the lectures which he delivered at Upsala in 1920 that the nature of the authority of the Conference has been in dispute from the first. Strenuous efforts were made to induce the Conference to approve the deposition of Bishop Colenso by his brother Bishops in South Africa and to sanction the appointment of his successor. It was only by constant reiteration of the fact that the Conference was called only for consultative purposes that successive Archbishops succeeded in saving the Conference from disaster. Its moral authority has been slowly built up by steadfastly discarding the opportunity to make Canons or to pronounce decisions of a legal or binding character. It remains and must remain a consultative assembly unless its authority is to be seriously challenged by Anglo-Catholics and Evangelicals alike. For the extreme Anglo-Catholic, searching for

authority, the Lambeth Conference would be a poor substitute for a General Council of the Church. The Evangelical, on the other hand, would strongly resent any claim on the part of the Episcopate to bind and loose the Church without consultation with clergy and laity. The great body of Central Churchmen, reared in the typically Anglican atmosphere of "Provincial" Independence, would no doubt also have their difficulties based on historical grounds.

But, quite apart from these questions of principle, the Lambeth Conference would be wholly unsuitable on practical grounds for passing judgment on many matters which moral zeal or ecclesiastical statesmanship might desire to submit to it. The outstanding example, which comes to mind at the moment, and which happens to concern the Church of England very closely, is that of Establishment. Here we stand quite alone with a tradition and a history which are unique. We are still engaged in working out one of the greatest, most interesting and most intricate experiments that any Church in a modern state could attempt. We are trying to preserve and at the same time to modernise and spiritualise the Establishment. The last thing that we would desire is to submit any question of "the State connection" to a conference very inadequately equipped for dealing with questions of Church and State as they affect the English people. Even an abstract resolution, such as we are familiar with in the reports of the Lambeth Conference, might very easily lend itself to partisan purposes through failure to adjust to a nicety the usual qualifying clauses.

We would prefer to go our own way, with the sympathy and the prayers of other members of the Anglican Communion, but without any interference in our domestic concerns.

The reference to the Conference of the South Indian and the Persian Proposals for United Churches in their several localities is on a different plane and can be more easily defended. It may be urged with good reason that, if other branches of the Anglican Communion are to be asked to remain in Communion with these new fusions of Anglican and Free Church tradition, they should be consulted before the Union is completed. But a great deal depends upon the way in which the proposals for Re-union are submitted to the Lambeth Conference, and the consequences which are expected from such consultation.

The independence of each branch of the Anglican Church to make its own experiments with regard to Re-union needs to be safeguarded, and the Church in India or in Persia while seeking advice still remains the executive officer of its own affairs. I see that Father Winslow, writing in the *Bombay Diocesan Magazine*, says that the Indian Church will not proceed with the agreed scheme unless the decision of Lambeth is favourable. I do not know how far he represents the views of the consenting Bishops and their Synods, but I apprehend a real danger in investing the Lambeth Conference with an authority which it does not possess. Either the Church in India or Persia acts in a matter of this kind, after advice has been given, on its own inherent authority or else the authority of the whole Church, which

would include both clergy and laity, needs to be invoked.

The practical difficulty of securing such synodical authority is so great that it may well seem to be impossible to achieve it. But, if so, the alternative authority to be invoked is that of the National Church in either of these countries, and not that of the Lambeth Conference.

As a matter of fact a precedent already exists which might well guide the whole Anglican Communion in its attitude towards these proposals for Re-union. We are already by common consent in Communion with the Episcopal Church in Sweden, which is itself in Communion with non-episcopal Churches on the Continent. The right of the Church in Sweden to settle its own terms of Communion with non-episcopal Churches is unquestioned. The right of the Church in India to settle its own terms of Communion with the consenting Churches should be equally unquestioned. Advice may be given or suggestions made, but the Anglican Church possesses no central authority which can control the freedom of National Churches.

All who are concerned for preserving the consultative character of the Lambeth Conference must view with a certain amount of anxiety the tendency, which is apparent, for the Episcopate to exercise functions which are proper to the Church as a whole. Bishops assembled in Council pronounce judgments, which are afterwards invested with authority which is inherently defective. The voice of the Episcopate need not be the voice of the Church, though the tendency to regard it as such is on the increase—at

least within the Episcopate itself. No great harm is done when resolutions merely are passed which in due course come up for ratification before provincial Synods or Convocations. They may even be regarded as educative both to the episcopate and to the Church as a whole. But, if decisions are to be taken which affect the policy and organisation of the Church throughout the world, the functions of the episcopate need to be more closely defined. The Bishops are in a position of very dangerous isolation at Lambeth. They do not bring with them either clerical or lay assessors and the constitutional checks which history has devised and modern democracy finds increasingly essential are for the time being removed.

There is another feature of the Conference which suggests that even as a consultative assembly of Bishops of the Anglican Communion it is still far from being as representative as might be desired. The Conference is essentially English speaking and English thinking. The Celtic Bishops do not represent the Celtic genius of Ireland. They represent rather the tradition of the English garrison in Ireland, a diminishing and extra-indigenous force. The American Bishops represent a culture which stands a little apart from the main stream of American religious life. The Canadian Bishops speak for a Church which still calls itself or is called The Church of England in Canada. The Australian Bishops are in some respects more British than the British. There is one Indian Bishop and there are two Japanese, but half a dozen would be a liberal allowance for the number of Bishops of non-English-speaking races who will assemble at Lambeth.

Of course in so far as this is a just criticism of the non-representative character of the Conference, it is a reflection on the non-representative character of the Anglican Communion. It is essentially the Church of the English people which has come into contact with other races through the missionary expansion of the last century. It was insular to begin with and it has developed with the growth of the Empire rather than along international lines. The idea of a ruling race has been closely bound up both with the organisation of the Empire and the organisation of Missions, and has left its mark upon the Anglican Communion as a whole. While the Churches in India and Africa during the last decade have grown enormously, not only in numbers but in culture, the ruling race continues practically to monopolise the Episcopate. It thus comes to pass that, when the South Indian proposals for Reunion which concern nearly half a million of Indian Church people come before the Conference, there will be only one Indian Bishop to speak for the distinctively Indian point of view.

It cannot but arouse grave concern that the leavening of the Episcopate with representatives of other races has proceeded at such an infinitesimal rate. It challenges the catholicity of the English Church and suggests that, quite apart from the old obligations, now happily lessening, of keeping in line with the requirements of Imperial Policy, there may still be prejudice to be overcome. Are we still haunted by the idea that the Episcopate as we know it in England, with its large dioceses, its dignified aloofness from the Presbyterate, and its enlarged

functions, must necessarily be transferred to the Mission Field? These young Churches might well model their episcopate upon a more primitive conception of the office. They might be encouraged to begin as the early Church began with Bishops who were no more than superior Presbyters, and who regarded themselves not as separated from their fellow-Presbyters, but as still belonging to the order out of which they sprang.

It is very regrettable that, when work in the mission field reaches the stage when Church organisation is essential, we proceed to transfer wholesale the highly developed and somewhat artificial system which is in vogue in this country. The Bishop, in whom alone is vested the power of ordaining and confirming, arrives as the one central authority over a vast area. Archdeacons on the English model act as his eyes or as his telescopes and through them he looks, like Balaam, to the "uttermost parts." Presently all the paraphernalia of our English diocese arrives, including, I suppose, in the latter end, even a legal Secretary! But this easy method of transference makes short work of the evolutionary stages through which the Church might find its way to independent thinking and to an organisation which would express the native genius of the country. The fundamental mistake seems to centre in our view of the Episcopate as bound up with the rigidity of our own English system. The Celtic Bishop with his "three acres and a cow," or the itinerant Bishops of Apostolic days might in some cases suit the young Churches better than the Diocesan model with which we invariably provide them. Nor have we departed

in the least from this model by introducing amongst them the " enormity " of the Suffragan Bishop whose office has been designed to buttress our own unwieldy diocesan system.

The abandonment on a large scale of this rigidity to type would have its repercussions on the Lambeth Conference. The multiplication of Bishops would make it inconvenient for all to attend. The variations in intellectual calibre, becoming much more marked, would tend to create, for attendance, a qualitative test. The presence of a considerable number of Indian, Chinese, Japanese or African race would alter the outlook and add some tincture of catholicity to the pronouncements. The imperial character of the Conference would be gradually exchanged for an International. The whole Anglican Church would begin to move out of the groove in which, by virtue of its peculiar history, it had begun to settle down.

The candid critic could not deny that these repercussions, startling as they might appear at first sight, might increase the value and moral authority of the Assembly. At any rate they would secure two things which the modern world values highly—picked men and international co-operation.

The view of the Episcopate, which tends to regard itself as an order endowed with a special store of grace equally distributed amongst its weaker and its stronger members, is certainly quite inapplicable where consultation on matters of policy and practice is required. There is need of a picked Episcopate for consultative purposes just as much as there is need for picked clergy or picked laity.

There are backwoodsmen in all professions, and Bishops who have held office in remote places for twenty years may be wholly out of touch with certain aspects of modern life. An enlarged Episcopate without some selective process by which the ablest members of the Order could be brought together for consultation would certainly impede progress. The qualitative test may be desirable at the moment, but it would be essential in the future if such a policy of elasticity as I have suggested were adopted.

And as regards International Church Co-operation there will always seem something a little ambiguous about it as long as the European Bishop is the mouthpiece of the native Church. Probably the English Bishops, who will speak for the Indian Church at Lambeth, are as closely in touch with the feeling of their Indian Dioceses as it is humanly possible for them to be; but will it be possible for them to remain as intimately in touch with Indian feeling as an Indian Bishop would continue to remain—even when he found himself in the predominantly English-speaking atmosphere of Lambeth? Will even the redoubtable Bishop Linton of Persia find it as easy to see his own proposals for Re-union with the Presbyterians in the same clear light of an immediate necessity for the Persian Church as if he were surrounded at Lambeth with half a dozen Presbyter Bishops from Persia?

International Church Co-operation can only come when Lambeth begins to resemble a little more closely a meeting of the League of Nations. Delegate Bishops selected by the independent National Churches of the Anglican Communion throughout

the world, bringing with them their own distinctive racial contribution, introducing into the affairs of Lambeth a babel of other languages and a cataract of new ideas, is what the Lambeth Conference must one day become, if its authority and influence is to survive. When that day comes, International Church Co-operation, which is at present largely kept alive by the activities of voluntary Societies and Continuation Committees, will become a normal part of the life of a Church grown truly catholic.

It is inevitable that our attitude towards the Lambeth Conference should be affected by the growth of international and interdenominational movements. It suffers by comparison. We feel that the Episcopate has not kept pace with the spirit that is conquering in all directions barriers of race and colour and language. It has been less sensitive than any other institution to the general need of adaptation in a new age. In it are to be found great Bishops and Archbishops, but as an Order it is for the most part dignified and safe, more remarkable for ripened experience than adventurous thinking. When it assembles in conference it commands respect, but only a minor thrill. It is the Jerusalem Conference, with its mingling of many races, its international Churchmanship, and its blaze of young enthusiasm, which catches the imagination and heralds the dawning of a new day.

Lambeth, left to itself, might have proceeded on its stately, sober and reasoned way, but all these new movements are battering at its doors and some of its own members are captivated by the young enthusiasm which sees organic union with the Free

Churches as the dominating need of the Mission Field. The decision of the Indian Church to refer the proposals for Re-union to Lambeth for confirmation invests the coming Conference with a concrete importance hitherto lacking and introduces into its discussions something of the glamour and the romance of these international movements. Lambeth's reaction to this constructive thinking of the younger Churches of the Anglican Communion will be keenly watched. Lambeth will be quite as much on its trial as the South Indian or Persian proposals. Nothing can permanently arrest the movement towards Re-union which the exigencies of the Mission Field demand. The new age with its new call of the Spirit will march on. It is not more possible to arrest new ideas or evolutionary changes by conciliar decisions than it is to arrest the sunrise by keeping the shutters up. The real interest of Lambeth will be to see whether it will boldly welcome the coming day, or keep the shutters up, or merely fiddle nervously with the bolts. There are not wanting Bishops who see plainly that the concrete proposals which come before them are the inevitable outcome of their own Appeal to all Christian men. When they put their hands to that famous encyclical they must have foreseen the consequences if it were taken seriously. Now the opportunity comes to implement their own words and invitation. They realise that they must go forward if they are not to go back.

The Bishop of Gloucester's words, written shortly before the last Lambeth Conference, are worth recalling both as a history and a prophecy :

"There is shortly to be held a meeting of the Lambeth Conference of Bishops of the Anglican Communion from all parts of the world. It is recognised that the most urgent question before them will be this question of Re-union. Everywhere in the Christian world there is a desire to do away with the present state of disorder and chaos. Everywhere people are anxious to come together and look for a lead.

"If that body were to be prepared to lay down as the necessary condition of Re-union the mutual recognition of Orders, demanding nothing more than the correct fulfilment of our Lord's commands and instructions, and the general acceptance of episcopal Orders for the future and remit the matter to the several local Churches with the power to act, in the next few years great progress might be made.

"If no change takes place in our attitude, and no action can be taken after this conference meets until another conference meets ten years hence, nothing but futility will result from our talk."

And now another Lambeth Conference is about to meet! And before it comes the South India scheme presented by a Church "with power to act" with its "mutual recognition of Orders," its general acceptance of Episcopacy and its constitution based upon the resolutions of Lambeth, 1920.

If this scheme were to be turned down and all the laborious work of ten years were to be brought to nought, could anyone blame us if we should adapt to the present Conference the words of the Bishop of Gloucester and say: If so—"nothing but futility" will result from their talk!

THE LAMBETH CONFERENCE, 1930

By

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THE LAMBETH CONFERENCE, 1930

By F. Garfield H. Williams

IT is probably those who have most experience of Conferences who expect least of them. This is not because they have, after much disappointing experience, lost faith in the conference method, but simply because they do not underestimate its difficulties. Conferences in this modern democratic age are inevitable ; it is silly to inveigh against them just as it is silly to protest against the use of such things as telephones and motor-cars and wireless. Conferences are an inevitable part of our modern civilization. Our task to-day is to use the conference method wisely, but the more this is attempted the more difficult the task appears and the less confident we become of achieving the maximum of result from it.

The Lambeth Conference, 1930, starts with the advantage that nobody who knows anything about the condition of affairs in the world in general, and in the Anglican Communion in particular, doubts the advisability of its taking place at this time. The Lambeth Conference, moreover, has a further advantage in that there is a certain inevitability about its personnel. The advantages of this are not sufficiently realized by non-episcopal bodies. These men who

meet at Lambeth are our leaders. It is not a question whether we think they are good leaders or bad leaders, they are our leaders and we are not going to replace them by others. It is their business to lead, they are going to lead, and we are going to follow. Even if they fail us we are still going to follow. This is a meeting of the General Staff of the Anglican forces of the Catholic Church and we are subordinate officers and rank and file, and although there may be a certain amount of want of discipline among us, we are still an Army and not a mob, and they who meet in conference are the leaders of that army, and they and we know they are.

There is still another advantage this Conference has over so many others. Its work is of an unusually serious character. Inevitably the bishops who confer together at Lambeth must be solemnized by this thought and by consideration of the needs of this army of clergy and people who wait upon their decisions. I say this is an advantage—but I must qualify that: such a sense of responsibility is only an advantage when decisions are debated by men of real capacity for leadership. For people without such capacity it is merely paralysing. Personally I have no doubt about the capacity of our bishops to lead, so that I say that this solemnizing thought of responsibility in this case constitutes a real advantage which this Conference has over so many others. None the less, this very fact indicates also one of the chief practical problems of the Lambeth Conference, for when the whole personnel of a conference is largely composed of those who have capacity for leadership, the control of their debates becomes a matter of immense difficulty.

If their debates are to be effective, the leaders themselves must be content to be led. Any conference without effective leadership is always a failure. It is not only that it gets nowhere, it bores those who take part in it, and it destroys the faith of those who await the results of its work. Much therefore depends upon the work of those whose task it is to guide the deliberations of these leaders of ours at Lambeth next year. Here again, so far as I can see, we are extraordinarily fortunate. It is doubtful whether the Anglican Communion in all its history has thrown up more unquestioned leadership than that which exists among the Archbishops and Metropolitans of our Communion in England and throughout the world to-day. With such leaders there is little to fear either that the contemplation of great responsibilities will paralyse effort, or that debate will become ineffective through lack of effective control. On the contrary, it may be taken for granted that great responsibilities will stimulate effort and that brilliant leadership will be at the disposal of the Conference in the control and guidance of debate. The immense importance of this is only realized when we envisage the limitations of the Lambeth Conference. It is not an Executive body—it is advisory, and it is of the nature of all advisory bodies that the effectiveness of their advice is in direct ratio to the care expended upon an *unbiassed* consideration of all the relevant facts before the advice is given. If the rank and file of the Church really thought that the conclusions to which the bishops were going to come at the Lambeth Conference were going to be influenced, for instance, by newspaper propa-

ganda or by party wire-pulling, the advice given would be deemed by them to be entirely worthless, and would in fact become a dead letter. There is nothing indeed that would so dispirit the Lambeth Conference itself and incapacitate it for work as the knowledge that it was allowing itself to be subjected to the manipulations of church party politicians. It is just because we all of us feel that it is utterly above all this kind of thing that we have such hope for it.

None the less, it would be foolish to underestimate the enormous difficulty of its task. It is dealing with spiritual problems; it can only deal with them rightly as it is guided by the Holy Spirit of God. All the deadly secularizing influences of our western civilization are surrounding it, just as much as they are surrounding and affecting the spiritual work of the Church in all its activities everywhere to-day. It is so often quite unconsciously that the Church comes to terms with the world and uses the weapons of the world for her warfare, and the probability is that the temptation to use these weapons is greatest for those whose inherent capacities for leadership are greatest. How is the Lambeth Conference of 1930 to see its task not as the world sees it, but as God sees it? How are these bishops to see the world of their day with God dominating the whole field of their vision? How are they to see our problems *sub specie aeternitatis?* What can we of the rank and file do to help them in the attainment of this supreme prerequisite of success? They are coming from all over the world, each one almost obsessed and certainly oppressed by his own difficulties and problems; each

one influenced consciously or unconsciously by all sorts of local and temporary influences which have been brought to bear upon him; some of them possibly prejudging questions one way or another before they have had all the evidence before them; others of them possibly antecedently despairing of any solution of their problems—and from all the corners of the world they come together to one place and there is only one conceivable power that can make them of one mind, and that is God the Holy Ghost. That is why the Lambeth Conference of 1930 must witness some fresh and tremendous outpouring of the Holy Spirit or else eventuate in disastrous failure. For let us have no doubt about it: merely to "mark time" in this age of change *is* disastrous failure.

The first and supreme need of the Lambeth Conference is that there shall be given to its members to see a fresh vision of God, something so truly convincing and inescapable as to force them, when they advise us of the rank and file, to feel if not to say, "It seemed good to the Holy Ghost and to us." This experience is obviously not to be won lightly; it is not to be gained without spiritual preparation; it is not something which just happens to bishops when they meet and not to anybody else. "This kind goeth not out but by prayer," and if the additional reference to fasting was a later interpolation, it is none the less true that the only prayer that is likely to accomplish much is that which is associated with self-sacrifice of some kind or other. The Holy Spirit does not abrogate all the laws of His action upon men when the men upon whom He is acting are bishops, and if anything important is going to come out of the Lambeth Con-

ference, 1930, it will come because its members have prepared themselves beforehand to meet with God, and have actually had a great corporate experience of contact with Him when they met together at Lambeth, and have been consciously led by Him throughout their conference in all their thought and activity.

This seems to me to be an absolutely supreme concern not only of those who actually take part in the Conference, but of those of us of the rank and file who await their decisions. The responsibility for its attainment is at least partly ours.

The next difficulty that I foresee is this : and in this as in most else, we get enlightenment from the Lord's Prayer—not only must they get a new vision of God, but before they can begin to understand the needs of the Anglican Communion as a whole and of their own dioceses within it, they must see those needs in the larger setting of God's Kingdom. Their difficulty is going to be that they cannot begin to understand the destiny of the Anglican Church unless they see it in relation to the larger purposes of God. They have, therefore, not only to get a fresh vision of God, but somehow they have got to see God at work throughout the whole world to-day and to see this work in the whole vast setting of His Kingdom, and this is a supremely difficult task.

These men who come together at Lambeth are experts ; most of them expert on some comparatively tiny part of the world's thought and life. The scholarship even of the greatest of them is scholarship concerned with only one small part of the vast immensity of truth. If all the knowledge that is there at Lambeth could be integrated and correlated

it would be immense ; greater probably than that of any other body that could be got together of equal numbers anywhere else in the world. But how is each one of its members to make his own contribution subordinate to the whole ; how is each one to be so humble as to be content to fit in his little bit of knowledge with the bits of knowledge that the others possess, and to let decisions wait until he sees at any rate some infinitely larger whole than he himself saw before he came to Lambeth ? They have not only to see God afresh, but they have somehow to see God's world as God sees it, and only then will they be capable of realizing their own needs and the needs of their communion.

If I were asked what this all meant very practically, I should say that the whole time given to the Lambeth Conference should be divided up into three parts ; the first several days should be given to a corporate attempt on the part of the bishops to see God afresh and to see Him only. Not until they were conscious of the reality and wonder of this fresh vision of God should they dream of going on to their second task, which would be to try to see the world of their day as God sees it, and they should not hurry over this. Let them be certain that they have realized afresh something of the whole vast purpose of God in the thought and activity and aspiration of the world of our day before they come to their third and last task, which would be the discussion of the needs and destiny of their own communion and of their own dioceses in relation to it.

I do not believe it is impossible for this sort of sequence of events to take place and for some vital

experience of this kind to be given, but it is not an experience that is likely to be achieved haphazard. The bishops and the whole Church must passionately desire it and deliberately set themselves to bring it about. I believe that there is still time for such a deliberate attempt to be made by the whole Church.

I find that nowadays when writing or speaking about the Lambeth Conference I am expected to allude to the proposals for South Indian Church unity and such-like contentious topics. I cannot do so. I cannot think of them in that kind of way. I am not anxious to state a case for the South Indian proposals ; I do not want this Bishop or that Bishop to make so brilliant a statement of his case at the Lambeth Conference that by it he wins the votes of his fellows. All I want just now is a personal conviction that the bishops themselves will be so completely God-possessed as that they shall see things as God sees them, and that we of the rank and file shall be so convinced of the Divine leadership in the Lambeth Conference of 1930 that we shall joyously and unitedly follow the lead that they give us whether it falls into line with our own preconceived ideas or whether it does not.

But this you say is a counsel of perfection ; but is it ? Or if it is, is not that just what Christianity always is or at any rate always means to be ? Experiences such as these that we now desire have happened before in the history of the Church, and why should they not happen now ? Might they not happen if we set ourselves deliberately to liberate the kind of spiritual forces within the Church which we know perfectly well could bring them to pass ?

How can these spiritual forces be liberated ? Contemplation of the life of God incarnate and the story of the Church all down the centuries and the lives of the Saints can surely tell us. And at least this is certain ; that it is far more likely to be accomplished by men coming together to pray and to meditate than it is by those same men spending their time in criticizing one another. When, in this warfare of the Kingdom of God, shall we cease to use the carnal weapons that are utterly incapable of winning the victory ? Is not the present really the time for all parties in the Church to sound the " cease fire " in this carnal warfare in which we are now engaged, and to spend the energy that is wasted upon controversy and such-like things upon prayer and worship instead ? And why should we not quite simply in a great corporate act of the vital faith which has its foundation in an experience of communion with God, give this Lambeth Conference of 1930 wholly and unreservedly to God for Him to use it just as He wills for the ends of His Kingdom ? But do not let us attempt to do this without facing its implications. It is a fearful thing to place oneself in the hands of God. The only one who did it utterly had to pass through Calvary before the victory could be won. It is His Incarnate life we should be sharing if we ever achieve anything like the experience of His God-possession ; and sharing His life means sharing His travail of soul ; His Gethsemane and Calvary as well as His victorious resurrection. Are we able to drink of this Cup ?

WHAT LAMBETH 1930 MIGHT MEAN

By

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WHAT LAMBETH 1930 MIGHT MEAN

By Edward S. Woods

I AM asked by my friend, Mr. Sheppard, to put something down about my hopes and fears for "Lambeth, 1930." I am glad to do this, partly because I regard it as an honour to be associated with Mr. Sheppard in any enterprise of his for the common good, and partly because I think that anyone who has the opportunity to do so should endeavour to help in preparing the Church for next year's Lambeth Conference. After all, any leading the bishops may give will depend largely for its result on the readiness of the rank and file to follow, and such readiness can hardly be looked for unless during the interval before the Conference an effort is made by the Church to get some grasp of the problems which the bishops will have to face. In so far as the work of the last Lambeth Conference of 1920 has been unproductive—and I, for one, thought that the assembled bishops did make a fine gesture of leadership—it has been because the leaders were too far ahead of the main body. It is to be hoped that all the thought and work of the last ten years will have had some effect in raising the general level of Church life, and so preparing Church people for the momentous decisions which next year's Conference will have to take.

If, on the other hand, the main object of this book is not so much to prepare Church people as to tell the bishops what they ought to do next, then, I confess, I approach the task with a good deal of diffidence. And that not merely because an officer in command of a battalion should show a becoming hesitation in telling his divisional commander how to do his job. Hesitation on my part would be reinforced by an intense dislike of seeming to appear in the ranks of those who are always telling the bishops what they ought to do, or else roundly abusing them for what they have done. It almost seems in these days as if any stick is good enough to beat a bishop with. If it is not impertinence for such as myself to say so, I should like to say with the utmost frankness that I for my part accept and endorse wholeheartedly the lead which the bishops have given in the matter of the Prayer Book, and I would add that, in my humble judgment, they are a body of spiritual leaders of whom any Church might be truly proud. I sometimes think that the disgruntled laymen who write to *The Times* and other papers opposing and abusing the bishops, have little conception of the strong, wise and patient help and guidance which, behind the scenes, is the mainstay of Church life and work in the dioceses. Intellectually and spiritually, the bishops are, for the most part, the right men in the right places, and while "Mr. Prejudice and his sixty deaf men" are devastatingly busy in other quarters of the Church, I honestly believe that they carry little or no weight in episcopal circles.

Perhaps this is the place, in this essay, to give expression to a misgiving and a desire concerning the

bishops as a whole; not the bishops personally but their office and their title. Could they not, once and for all, divest themselves of the title "Lord" Bishop and the form of address "My Lord"? The title, as all know, reflects the place which the bishops occupy in the British Constitution, and is reminiscent of days when many of them filled, not unworthily, great offices in the State as well as in the Church. As I shall say elsewhere in this paper, I believe that the Establishment, reformed and re-adjusted, will make, more than ever, for the real good of Church and State, and I am anxious to see the bishops with other religious leaders, play their due part in the life of the nation. But I cannot believe that their spiritual leadership, nor the respect which is rightly due to any such leaders, is fittingly expressed and symbolized by the use of the courtesy title "Lord." It always seems to me gravely out of keeping with the whole atmosphere of the New Testament, and indeed with some of the plainest injunctions which Our Lord Himself gave to His disciples. His "note" for leaders is, "last of all and servant of all"; and the strongest, boldest, and most virile leadership in the affairs of the Kingdom of God to-day would be most fittingly expressed, on the personal side, by a self-forgetting, unpretending humility and by a resolute rejection of any of the trappings of mere worldly eminence. One cannot picture St. Francis of Assisi being "my-lorded" by his followers!

It is obvious to say that "Lambeth 1930" comes at a highly critical moment in the history of the Church. Of course, every generation always thinks that its particular moment is the most critical in all history,

but we of this period, of the War generation and the post-War generation, have some excuse for thinking that our own time has marks of its own which are both peculiar and novel. We who are alive to-day are not necessarily arrogant enough to think that our day is the apex of history ; but we are keenly aware that we live in a time when momentous and incredibly rapid changes are taking place, and, in the main, our look is forward not backward ; we have an inescapable intuition that we are living at the beginning of a new age. As Bernard Shaw says somewhere in " St. Joan " : " There is a new spirit rising in man, we are at the dawning of a wider epoch." From the influence of this Zeit-Geist, or " Time-Spirit," religion cannot be immune ; and religion as we know it to-day is, in fact, being profoundly affected in many directions by the stirring of new thoughts in men's minds. It does not necessarily follow that the time-spirit is the ally of the Christian religion ; indeed the secularism of the day, that attitude of mind which sees material things only and is conscious of no higher values, constitutes as serious a menace as Christianity has ever had to meet. Yet, despite this secularism—or perhaps in some mysterious way underlying it—there is, at the present time and in practically every country of the world, a willingness to consider the things of the spirit, and a drawing towards the way of fellowship and brotherhood, which are in many ways without parallel in history. It means that the Christian society is confronted on all sides by doors that are enticingly open, by great tracts of human life which await spiritual colonization. Yet, as all of us in the Church know only too well, in the face of these match-

less opportunities the Church seems paralysed by a curious and haunting impotence.

Perhaps we (by we I mean those who accept and try to practise the Christian faith) do not even yet quite realize the sharpness and the extent of the distinction between, on the one hand, that living something with its source in the Unseen, moving in and guiding the hearts and the minds of men, and, on the other, the particular social and institutional forms with which that spirit clothes itself from age to age. Even if we believe that there is one institutional embodiment of that spirit which has special sanction from Jesus Himself, all that we know of His mind compels us to think that any body for such an organism would be bound to undergo considerable change and development. It is quite certain that as men know better and respond more fully to the spirit of the eternal—and therefore contemporary—Christ, they will adapt and modify the organized means for focussing and expressing their common religious experiences. This process of adaptation is, most of us would think, desirable, and in any case is inevitable. And perhaps the biggest question for all organized Christianity of our day is the question how far it perceives and is ready to march with this kind of evolution ?

This conception of Christianity as a living organism expressing itself in changing forms—a vastly important conception for all thoughtful Christians—is obviously a theme too large for any treatment that can be given it here. But I mention it because in my judgment it will, in one form or another, underlie all the problems which the bishops will have to tackle. To state the problem in the general terms used above

is easy enough ; to interpret and explain it in immediate practical issues such as those of Reunion, of Establishment, of revised formulæ of worship and so on, will take all the sanctified judgment of which the united Episcopate is capable.

But before the bishops deal with any of the particular problems and questions to which they must give an answer, I trust they will, in any message to Christian people which they put forth, strike a note of penitence, and say quite plainly that they and we, the whole Church, have been astonishingly blind to the greatest Christian opportunity of all the centuries, and amazingly slow to respond to God's known will and His clear challenge. And then I hope they will, with passionate conviction, summon the Church to turn afresh to God, the God of Jesus Christ, and with new humility and new faith tread the Way of Renewal. For we, the whole Church, have gone stale, and the news of the Gospel as we mostly present it is stale and unconvincing. Men miss in it the note of joy and hope and ringing certainty which caused it to triumph in earlier days. The Church of to-day knows its Christian duty perhaps more thoroughly than the Church of any previous generation ; but knowledge without power is a barren thing ; what is lacking is momentum and buoyancy and drive, and that quick apprehension of the relation of the Christian faith to the best thought of our day which alone can " get the message across " to our contemporaries.

A fine lead in this direction was given by the Archbishop's " Pastoral Letter " of last July. I should like to see this sort of message underlined and endorsed and broadcast to the whole Anglican Communion by

the Lambeth Conference. They, the bishops, must not be afraid of the criticism, which is sure to be heard, "All this is just tall talk and cuts no ice: let them get to practical details, and tell us what to do." It seems to me that the Church in general, and the Parishes in particular, have got so bogged in petty administration and narrow ecclesiastical duties that they have lost almost all mobility and largeness of view. Let the Leaders recall the Church to a truer sense of proportion, and above all, let them call us back again to God and the Unseen, eternal realities, and to the elementary Christian vocation of following and propagating, the Way of Christ in common life. In this unseen region, and here only, is the source of life and power; and unless the bishops, and the Church, know their way thither, then the Lambeth findings and the expectant Church will merely resemble a great express train with a powerful locomotive, drawn up at a platform and all ready to start, but with no head of steam to move it.

"Grant, O Lord," asks the old collect, "that we may both perceive and know the things we ought to do, and also may have grace and power faithfully to perform the same." Bringing us afresh, as we hope, to the place of grace and power, what are the things which Lambeth will summon the Church to do? There will be, quite rightly, many things which Lambeth asks the Church to do. I want to say a word in the closing part of this paper about four things in which I desire to see the Bishops' Conference giving a strong lead to the Church.

1. The first of these is obviously Reunion. It is unnecessary to suppose that the bishops need any

reminder of the desperate urgency of this problem. As all the world knows,—or at least as all the Church knows or ought to know,—the peculiar urgency of the reunion problem arises from the situation in the Mission Field. The churches in what used to be called the Mission Field are now, for the most part, growing to maturity, and there are signs on every hand that the native churches in eastern lands, founded by many different western denominations, are saying, in effect, to themselves—"Why should we, here in Persia, in India, in China, reproduce the ancient, unchristian, hampering and for us meaningless divisions foisted upon us from the West? Why should not we begin building, at once, a great Persian Church, Indian Church, Chinese Church?" It is more than probable that, as has already happened in South India, episcopal government (of a democratic not an autocratic kind) will be desired as an essential link of continuity with the past and as an equally essential bond of fellowship with the ancient communions of the West. South India, of course, will be the test case; and the Lambeth Conference of next year, as everyone knows, will be asked to give its approval to a scheme for a United Church of South India which, after many years of detailed toil and as an expression of a deep and widespread desire for spiritual fellowship, has been worked out by representative committees in India. The criticism of the scheme comes from quarters where, it must honestly be said, there seems to be a greater concern for the minutiæ of ecclesiastical law and tradition than for a fresh response to the moving of God's spirit in the Church and world of our day. It may be that in the South India Church scheme,

as in other similar schemes that are in preparation, there is some risk of purely temporary irregularities in Church order; but I for one hope most profoundly that Lambeth will boldly face and accept such risks as there are for the sake of the infinitely greater spiritual gain which Reunion would bring. Here again the Church of England, as a "Bridge Church," in its mediatory position between Protestant and Catholic, between the old and the new, has a unique and God-given opportunity to render a signal service to the whole Church. I cannot believe that Lambeth will miss this opportunity. It is pretty clear that if Lambeth should say "no" to the South India scheme, the movement towards unity in India and elsewhere will simply go ahead without reference to what the Church of the West may say or do, to the grave impoverishment both of the ancient communions and the new. If, on the other hand, Lambeth says "yes," it will give an impetus and momentum to the whole Reunion movement for which it has long been waiting. "Lausanne 1927" gave a definitely new view of the problem, both its difficulties and possibilities. "Jerusalem 1928" disclosed both the appalling weakness of the divided and disjointed Christian forces and the hunger throughout the Christian world for unity. "South India 1929" has brought the whole problem to a single focus and issue. "Lambeth 1930" will have a chance to say whether reunion may be at last really in sight, or whether, with broken hopes and shattered visions, we in the Church will see this day of God slip by and the progress of God's kingdom held up indefinitely.

2. Secondly I want to see the Lambeth Conference

summon the whole Church to stand far more definitely and courageously for the peace of the world. The last Lambeth Conference, held so shortly after the end of the War, said some very true things and wise things about the way of Fellowship and the Church's witness to the way of peace. But the ten years that have elapsed since then make it more than ever desirable, indeed essential, that the churches should resolutely pledge themselves to stand by one of the great principles of Christ about which there can be no kind of uncertainty, namely, that He wills peace and not war —love and not force. These ten years have at least shown the nations what a stupendously difficult task it is to build world peace; and indeed, we are only now starting to lay the foundations, and it is early days yet to talk about a solid, endurable peace structure. It is not possible in the restricted space of these few paragraphs to discuss this vast question, nor even to catalogue what has been done in attempts during the last ten years, such as the work of the League of Nations, the Locarno Treaties, the Kellogg Pact and so on. All I want to say here, even though it may be reiteration (and not unnecessary reiteration), is that the peace of the world is bound to depend more and more definitely on a converted public opinion throughout the world, and that the swing round of opinion from reliance on armaments to reliance on mutual respect and confidence and a sense of the common good—that such a transition from fear to faith, can never be accomplished without that dynamic belief in the Father God and mankind His family, which lies at the heart of Christianity. There have been a few voices in the wilderness confessing that the Church

has as a rule, while condemning war in general, supported each particular one as it arose, and saying that the time has come for the Church, without reserve and at whatever cost, to stand as the Quakers have stood, for peace. It is deservedly humiliating for Churchmen to read those words in Mr. Winston Churchill's book *The Aftermath*, where, describing how the history of the human race is a history of war, he says : " Religion, having discreetly avoided conflict on the fundamental issues, offered its encouragement and consolation, through all its forms, impartially to all the combatants." But far more than this is wanted ; and here again the bishops have a chance to give the Church in this particularly vital thing a fresh vision and a new courage to take risks. It is quite possible that if the Church were to withdraw her endorsement of war in as thorough a fashion as she would disapprove slavery, world statesmanship would be compelled to find some other way of settling international disputes. I believe we in the Church ought to make it perfectly plain—and this is the sort of lead I would like to see the bishops give—that in no circumstances whatever will we support and encourage our own nation if the nation should propose to enter on a war against the verdict of an arbitrating court, or should refuse an offer from the prospective enemy Power to settle the issue by arbitration. How a Church could do less than this, and remain true to the mind of Christ, passes my comprehension.

3. The third task for the bishops, and this I own is likely to be as thorny as any they may be called upon to handle, is that of the problem of the relations of Church and State. I presume that, in any case, after

the happenings of the last few years and the double rejection of the new Prayer Book by the House of Commons, they will be obliged to say something about this. Again I dare to hope that they will have for this part of their work a very special access of vision, and courage, and readiness to make new adventures. There is a vivid metaphor in one of Isaiah's prophecies which speaks of "The bed being shorter than that a man can stretch himself on it and the covering narrower than that he can wrap himself in it." That is precisely true of the Establishment. The religious life of the nation which, be it noted, is something very much larger than any particular church activities, has become such that it cannot rest conveniently or comfortably on the mediaeval frame which once fitted it. I am not thinking by any means solely of the kind of question that is raised by Parliament's rejection of the Prayer Book; with such an example as that of the Scottish Church before our eyes, it could hardly be said that spiritual liberty and state connection are incompatible. It is of larger issues still that I am thinking. I cannot imagine that any thoughtful churchman can be satisfied with the Establishment exactly as it is to-day. I speak as one who believes wholeheartedly in some established and formulated national recognition of religion, and I believe that whatever effect it might have on the Church, Disestablishment would be a prodigious religious disaster for the nation. But I believe intensely, and this is the kind of line that I personally hope Lambeth will take, that the task which ought now to be undertaken is the one of broadening the whole basis of the Establishment, and making it not

just in name but in fact a nation-wide recognition and expression of our great corporate Christian Aspiration and Christian Experience. Clearly the first move must come from the side of the Church of England. What a magnificent Christian gesture it would be if our Church were to say to the other Christian Churches in this land, "We care nothing for the privileges or status or material advantages of Establishment, but we do care intensely that the Establishment should serve the spiritual interests of the nation as a whole. Will you, if a way can be found, and the State would consent, come in with us that we may together bear this great burden and render this service which has grown too large for the ancient church of this land to carry by itself?" However difficult, or even fruitless, subsequent negotiations might prove, I should love to see such a gesture made; and I believe it would do an incalculable amount in healing Christian divisions and in removing that not unnatural feeling of resentment which many Free Churchmen feel at their almost complete exclusion from all national religious ceremonies. I do not, for a moment, minimize the obvious and formidable difficulties, for instance as to the method by which leading Free Churchmen might take their seats by the side of the bishops in the House of Lords, and I own I am very doubtful how far the rank and file of the Church of England are ready and willing for such sacrifice of ancient privileges as would be involved; it would indeed be a test of their Christian spirit and Christian quality. I should hate to see this Disestablishment issue forced on a fearful and unwilling Church. Let the whole question, not of Disestablishment but of

altered Establishment, be considered now on its merits. Of course, there is risk, but as that fine leader Bishop Brent used always to say, " Everything worth having lies on the yonder side of a risk." Why should not the King call a new Savoy Conference of all the Churches to consider this issue ? May we not look for a day to come when there will be a united Church of the English-speaking peoples throughout the world ? Such a Church might do unspeakably great things in keeping the whole British Commonwealth throughout the world true to the great purposes of God which, as I believe, is the real explanation of the Commonwealth's existence.

4. The fourth matter I would mention in this very imperfect survey of what Lambeth might do, belongs to rather a different category from the other three, but is, in its own way, of very great importance as a possible solution of a pressing problem. I refer to the proposals which have been considered very carefully in some quarters, though never so far as I know, by the authorities of the Church, that suitable men should be ordained to the priesthood while continuing to pursue their ordinary professions and avocations : " Voluntary Clergy " as they are usually called when the scheme is discussed. The dearth of clergy and of ordination candidates is a serious factor in the religious life of to-day, and will be more serious as time goes on, but it has not yet been thoroughly faced by the Church. The day is not very far off when it will be impossible to find enough clergy to staff the parishes in England. In many places overseas, both in mission stations and in areas where attempts are made to provide religious ministrations for white settlers,

Christian congregations frequently have to wait for months and sometimes longer before they can have that which the Church always maintains to be the most indispensable part of its corporate worship, namely, the celebration of Holy Communion. The question is being pressed, notably by Mr. Roland Allen in his books on the subject, and by others who are well acquainted with conditions abroad—why should such congregations be entirely dependent for their great natural act of worship on visits from a whole time " professional " priest, when in a great many cases there are available Christian laymen of proved character, worth and spiritual experience, who might well be commissioned by the Christian Society, if not to teach and to preach, at least to celebrate the Holy Mysteries. In the opinion of many of us some such plan would be infinitely preferable to the scheme which has never really become acclimatized in our Church, namely, that of Lay Readers or permanent Deacons ; besides, the lay reader or deacon is incapable of doing that which he is most needed to do, namely to celebrate the Holy Communion. This proposal to ordain " voluntary clergy " has, on the face of it, a great deal to commend it. It goes far to remove the real scandal of Christian congregations deprived of the highest act of Christian worship. It would approximate more closely than we do at present to the practice of apostolic days. Moreover, it might go far to bridge the present disastrous and unnecessary gulf between the clergy and the laity. Most of the men who would be ordained as " voluntary clergy " would be men with a wide experience of life, and would bring to the ministry gifts often lacking in

those who have gone straight from college to the work and have never had to earn their own livings in the midst of ordinary life. All such " voluntary clergy " would continue their ordinary callings, and they would not attempt in their priestly work to cover the whole range of functions, especially of teaching, which would still be in the hands of those specially trained for the task and giving up their whole lives to it. Some of these " voluntary clergy " might have a special licence to teach and to preach. Others would perform some other functions, such as taking charge of the music, visiting the sick, looking after men and boys and so on. But all would be ordained to the full priesthood and be dispensers of the Sacraments. As Mr. F. R. Barry has pointed out in a recent paper on this subject: " Surely the Sacraments gain in meaning if the Bread—the symbol of our common life and common elemental needs—is broken and blest by men who in various ways are actually making the world's bread."

Once again I have, I fear, done little more than raise a question with no space to give it full discussion. I raise it because it does seem to be just one of the things which affect the whole Anglican Communion in every land, and which the leaders of any Communion in Conference might well consider.

Mr. Sheppard asked me to put down on paper my hopes and fears for the Lambeth Conference. I must say quite frankly that my hopes far outweigh my fears. I cannot believe that these leaders, with the prayers of the whole Church behind them, with the greatest opportunity of all history before them, and with the strength and guidance of God's own spirit

within them, will fail. I doubt if the bishops know how many there are in the Church, especially of the younger generation, who are sick of ecclesiastical party strife, are tired of the cautious and anæmic and " safety first " religious policy and practices they see all round them, and are wondering wistfully when, if ever, organized religion is going to recapture the gaiety of Galilee and the recklessness of Calvary and the splendid certainty of the Open Tomb and Olivet. If the assembled bishops can really come out into the open and boldly summon the Church to new and courageous adventures for the Kingdom, with a gesture which will remind men of Jesus, then Lambeth 1930 may yet go down to posterity as one of the really living moments in the history of the Church.

THE LAMBETH CONFERENCE AND WORLD PEACE

By

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THE LAMBETH CONFERENCE AND WORLD PEACE

By H. W. Fox

THE Lambeth Conference of 1930 will be more than the Conference of a National Church. It will be an international occasion. Besides the bishops of the British Commonwealth who will then be present, there will be those who are citizens of the United States, of China and of Japan. At the last Conference more than 20 per cent of the members were not British subjects. The number is not likely to be less in 1930.

This fact in itself provides a justification for the Conference to concern itself with the attitude of the Christian Church towards matters of international moment. It makes it almost inescapable that it should not utter its voice on the relation of Christianity towards peace and war, towards goodwill between the nations of the world. When it met in 1920, the Conference appointed a Committee "to consider and report upon the subject of Christianity and International Relations, especially the League of Nations." In its Report that Committee made some valuable pronouncements. It stated (p. 53) that "if really we want peace we must set our faces decisively against the vested interests which have so often in the past stood behind governments, and viti-

ated their action." It was not content to consider only the horrors of war, it asserted (p. 55) that "the whole spirit [of national hatreds] is an utter denial of our Christian calling. We must choose between the spirit of hatred and the spirit of the Lord's Prayer." In urging support of the League of Nations, it went so far as to say that "if peace is to be achieved, risks must be taken" (p. 50).

As a result of the Report of this Committee, the Conference itself passed a series of resolutions and devoted three paragraphs of its Encyclical Letter to the subject of international relations. Neither the resolutions nor the paragraphs seem very remarkable as we read them in 1929; they gave utterance to sentiments of the ideals of a fellowship of nations, of mutual service and "the freedom of brothers in a family" which might be regarded only as the commonplaces of Christianity.

But that the Conference delivered itself on the subject in 1920 cannot be taken as any reason why it should not speak again in 1930 in a more definite and emphatic fashion. It should rather be taken as a precedent for a further statement. In these last ten years the political situation in Europe and in the world generally has changed, and on the whole, it will be admitted, has changed for the better. In 1920 the Conference met under the still lowering clouds of a recent war. It could speak then of the League of Nations "as yet only hovering on the verge of existence." If the League has not justified all the hopes that were formed at its birth, it has more than falsified the fears of pessimists and has now taken its place as a well recognized part in the machinery of the chancel-

leries of governments. In 1920 Germany was still suffering under the ban of ostracism, but the resolution of the Conference which held " that the peace of the world, no less than Christian principles, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible " was satisfied in 1926. Furthermore since 1920 there have been signed the Treaty of Locarno and the Pact of Paris (the " Kellogg " Treaty) and there are now in existence the " Bryan Treaties " between the United States and some forty other nations which provide for the international examination of their disputes for a period of about nine months before they can resort to force. All these factors have created a situation among the nations of the world which did not exist when the Conference last met and of which the Anglican Communion with its international membership must take account in 1930.

But even were this not so, are the archbishops and bishops satisfied that the members of their Church, clergy and laity alike, have reacted satisfactorily to their precepts ? Progress in Christian public opinion has undoubtedly been made, but can they say that " the great change," which they foresaw would require a miracle to work, has yet come to pass ? Does internationalism to-day " take its place as an integral part of the Kingdom of Christ which we stand to promote " " in our Church Assemblies and Councils, whether National, Provincial, Diocesan or Parochial " ? One bishop at any rate, the Bishop of Salisbury, is not of the opinion that all is satisfactory. Speaking in the National Church Assembly on June

18, 1929, as reported in *The Times* of the following day, he said that

"the Church was not at one on the question of peace. They could not present a definite, united front to the world on this subject at present. He did not know whether some were afraid of pacificism and imagined there was no middle course. The fact remained that the influence of the Church in the cause of peace was something to make them ashamed. He claimed that they were not doing their duty in this matter."

The Lambeth Conference of 1930 will give the needed opportunity of, at least, laying down the path of duty and of removing the shame which the Bishop of Salisbury and many other faithful members of the Anglican Church feel. Will the Conference abate the reproach that, so far as the leaders of our Church are concerned, it cannot present a definite united front to the world on this subject?

It would be easy for the cynic to say that the Church is not of one mind on the subject of peace because it has no mind on the matter to express. This would only be true if the Lambeth Conference were to remain silent or to speak in platitudes, which indeed could not but be Christian but which would be nicely calculated between the extremes of an absolute pacifism and a militarist imperialism. The rank and file of the Church have a right to expect and to demand that their leaders shall give them a lead and shall declare that their Christianity has a distinct contribution to make to the peaceful relations of nations to each other.

Let us remember that other departments of human thought and activity have made their specific contri-

butions to clarifying the principles underlying the settlement of international disputes by force. Dare the Lambeth Conference confess by its silence in its interpretation of the mind of Christ that Christianity has none to give? The biologist to-day denies the "biological necessity of war" as a false generalization and he is no longer ready to support a scientific justification of warfare.[1] He declares that organized strife between members of the same species is unnatural. The economist has long since proved that war is never a paying proposition and is the most wasteful of human exercises. The jurist complains that the justice of a cause is lost to sight and set at naught when nations engage in war and that any attempt to decide international disputes by force is a ludicrous, if it were not a tragical, travesty of justice. The philosopher will prove that there is no rational justification for war, and if he is a moral philosopher, like T. H. Green, he will assert that "war can never be absolutely right, that it can only be relatively right in the sense that it is a cruel necessity which has to be faced for the sake of undoing something wrong in the condition of states engaged in war." He will add: "There is guilt somewhere; there cannot but be guilt somewhere." Diplomatists and statesmen for their part prepare and sign treaties and pacts to make the possibility of war more remote, they establish courts of arbitration and of international justice for the settlement of international disputes, while a multitude of organizations endeavours to make public

[1] See the article "Biology and War" by Professor A. M. Carr-Saunders in *Foreign Affairs* (New York), April, 1929

opinion vocal and effective in favour of a constructive policy of peace.

But in all this chorus the voice of Christianity which may be corporately expressed by the Lambeth Conference is in danger of being only an echo of what others say. The effect is produced that while science, finance, law and philosophy each give their message and statesmanship its contribution, Christianity gives no specific message because it has no message of its own to give and no distinct contribution to make. The Anglican Church seems content to follow where others lead. If "the Church is not at one on the question of peace," is it because its leaders have never given themselves to think out a Christian ethic of peace and war, "a theology of internationalism"? Have they not seemed to prefer to adopt the arguments which have been put forward on not specifically Christian lines or those which long past generations of Christian thinkers and teachers have formulated in conditions altogether different from those which prevail in the world to-day?

What then does the opportunity of 1930 demand of the Lambeth Conference? What have the clergy and laity a right to expect as the result of the deliberations of their fathers in God?

First of all I dare to say that they should declare without hesitation or reservation that in the sight of God all war is sin. The Assembly of the League of Nations time and again has given its considered opinion that aggressive war is a crime. The definition of aggressive war is notoriously elusive, but were this not so, a statement even of this character would seem to be so self-evident in the twentieth century as to

need no assertion. The Lambeth Conference must go further than this. As a body of Christian men it is not concerned so much with the condemnation of crime as with the abhorrence of sin. I am not at all sure that what I may call the orthodox view of war is not largely coloured by the mediaeval distinction between just and unjust wars, the theory of which dates so far back as St. Augustine. The Just War in the opinion of the schoolmen of the Middle Ages was a war of resistance to violence and in defence of law. It was a war proclaimed by competent authority. All wars waged against infidels were *ipso facto* Just Wars; so too were those waged against rebel subjects by order of the prince and those to vindicate a right. A further condition of a Just War was that its object must be the restoration of order and peace, and necessity is made only one of the conditions of its justice. It is always possible, and it has always been possible to discover legal and moral pretexts to justify the real cause of any war, and to-day for the Church to pronounce on the justice or injustice of any war seems beside the mark.[1]

For the question goes far deeper than the weighing of justice and injustice, even if a right balance can ever be struck in any given instance. Whatever be the cause for which the armed forces of the nations are let loose against one another, can it be said that the practice of war with all its attendant horrors, with all its subsequent demoralization of peoples, with all the hindrances that it raises to the progress of the King-

[1] For an admirable discussion on the Just War see Don Luigi Sturzo's *The International Community and the Right of War*, Chapter X (Allen and Unwin, 1929).

dom of God is in any way compatible with the spirit of Christ ? Not the least of the scandals of the Great War was that the protagonists on either side were professedly Christian nations. In the present imperfectly Christian state of the world, wars may be necessary, they may be inevitable, they may even to the jurist be just, but their inevitability, their necessity, the justice of their cause do not on these accounts make them acts to be tolerated or to be approved by a Church which endeavours faithfully to interpret the mind of Jesus Christ. As Don Luigi Sturzo points out, the theory of a Just War can only be understood in relation to the historical periods in which it was first stated and subsequently developed. Since those days centuries have passed, and we have to ask ourselves whether the theory which held good then holds good to-day, or whether the whole problem of war in relation to Christianity does not urgently need careful reconsideration. I do not think that this reconsideration has ever been undertaken with the authority at least of the Anglican Church, and I venture to suggest the Lambeth Conference should give itself to this task. It would be idle to suppose that any useful conclusions could be reached by a Committee of the Conference within the five or six weeks at its disposal, but it could delegate this study to persons of special knowledge and qualifications, who should be empowered to issue their report at a later date. A report of this kind, although it might not be universally accepted, would be received with the respect which the importance of its reference would deserve. It would do much to remove the reproach of apathy and indecision of which the Bishop of Salisbury is conscious.

Secondly, in my opinion, the Conference should take advantage of the presence of the bishops of the Protestant Episcopal Church of the United States to make an emphatic declaration of Anglo-American friendship. The need for this friendship, its effect upon the peace of the world, is obvious and needs no insistence. Nevertheless, even within the circle of the Church on both sides of the Atlantic there are not wanting those who either openly or unconsciously do not hesitate to sow seeds of discord, suspicion, mistrust and hatred. If ever two branches of the Church should be one, they should be the Churches of the English-speaking nations united in the fellowship of the Anglican Communion. Such a declaration as this would not be an empty gesture, a pious but ineffective resolution. The Anglican Communion can speak with authority and it has not yet lost its authority. So far as it uses its authority wisely,—and about the wisdom of its authority in such a matter as this there can be no manner of doubt—its authority can only grow with use ; it will suffer if it is allowed to fall into abeyance and if its leaders remain silent when a large body of their people listen in vain for their voice of guidance and encouragement.

Thirdly, I believe that the influence of the Lambeth Conference extends beyond the Anglican Communion, beyond the bounds of the British Commonwealth and the Republic of the United States. I would suggest that it would not be ill-advised if it cast its glance towards the Eastern Orthodox Church and towards the Lutheran and Protestant Reformed Churches of the Continent with whom it is not yet in communion. These Churches, some of them with a history as long

and varied as our own, some of them maintaining the Christian faith to-day in conditions of great difficulty, would, I believe, greatly appreciate a message inspired by Christian brotherhood. A message of this kind would not be interpreted as an act of patronage, but as an expression of a common underlying unity in Christ; even beyond our shores, I make bold to say, the words and acts of the Anglican Communion are closely followed, and are not without their influence. The Conference might well take sympathetic cognizance of the interchange of visits between the clergy of our own and other countries; it might do much to encourage them officially. My own personal experience of visits of this kind has led me to place great importance on their usefulness. There is a vast depth of ignorance of the Churches outside our own country, an ignorance which quickly ripens into misunderstanding and dislike. These seeds of international ill-will can be destroyed, can best be destroyed and can only, I believe, be effectively destroyed by personal knowledge, by the personal friendships of religious leaders and teachers, by the frank discussion of mutual differences and difficulties. We have much to learn from them in matters both of Church organization and of the presentation of the gospel of Jesus Christ, and many of those who have visited this country have been generous and humble enough to confess that they in their turn have learnt much from their acquaintance with the English Church.

Fourthly, though I have hitherto said nothing about the importance of the inter-racial problem to the question of world peace, it is impossible to suppose that it will not find a place in the programme of the

next Lambeth Conference. Bishops of other races, of Indian, Chinese, Japanese and African blood, will be present in 1930. It is not only in private intercourse with British and American bishops that their voices must be heard, their difficulties and perhaps their grievances uttered. Opportunity must be given to them to speak freely and frankly in full conference, and their opinions must find place in the final Report. Much of the future peace of the world will depend upon the sympathy with which their opinions are received. They will speak as Christians, but as Christian citizens of their own countries and as leaders of their people beyond the borders of their own Church. It is only as it is leavened and interpretated by the spirit of Christ that the spirit of nationalism and race-consciousness will cease to be regarded as a menace, and will be set in a position to make its contribution to the welfare of mankind and the fullness of the Church of Christ.

Finally, in what form should the voice of Lambeth be heard ? I do not believe that the publication of an Encyclical Letter to the members of the Anglican Communion, a series of resolutions and the reports of the several Committees upon those resolutions, will be in themselves sufficient or be consonant with the importance of the occasion. In 1920 the archbishops and bishops assembled at Lambeth issued " An Appeal to all Christian People " on the subject of the Unity of the Church. The precedent then set should be followed in 1930. From the Conference there should go forth again a message to all Christian people upon the subject of international goodwill in the spirit of Jesus Christ. That message should be devoted pre-

eminently to the things that make for the peace of the world. It would deal not with political machinery, but with those Christian principles without which that machinery will only function ineffectually. It would deal with that spirit of brotherhood and mutual confidence in which alone large measures of disarmament can be carried out without discontent and mistrust. It would deal with that spirit of respect for law and love of peace which would willingly refer all disputes between nations to international courts of arbitration and justice. It would deal with that spirit of meekness and consideration for the rights of others which will prevent a nation standing rigidly upon its rights of absolute sovereignty. It would deal with that spirit of sacrifice and service in which each nation would look to the good of others as much as to its own, and in which only a Christian civilization can progress and endure. It would proclaim that the practice of war is incompatible with the mind and method of Christ, and that therefore it should be regarded as incompatible with the mind and method of His Church. These are Christian principles which have an intimate relation to the peace and welfare of mankind, which will cause national and racial hatreds and even antipathies to disappear and in the following of which the kingdom of God will come on earth.

Were such a message as this to be issued by the Lambeth Conference of 1930, I believe that the response to it would startle those from whom it came. Not only from our own Communion, but from the Free Churches of Great Britain, from the Churches of our Dominions and the United States, from the

Churches of the Continent of Europe and from many who are attached to no church, it would receive a welcome such as few messages on this or any other subject have received. Let us make no mistake about it ; if we discern the signs of the times aright, not only Christendom but the world is waiting for a message of this kind. The Church of Christ has not yet played its part as the interpreter of the mind of its Master in international affairs. Although the Lambeth Conference will be sadly conscious of a still disunited Christendom, by its action in 1930 it has the opportunity and the responsibility of leading where others will follow. Let such a message as that for which I plead be issued, let those who sign it never weaken subsequently by their acts or words in their interpretation of that message, and the members of the Anglican Communion, hardly less the world at large, will recognize that Christianity has its own distinctive contribution to make to the peace and well-being of the nations of the world.

APPENDIX

APPENDIX

SUMMARY OF CONVERSATIONS

Between Representatives of the Church of England Appointed by the Lambeth Conference, 1920, and Representatives of the Free Churches Appointed by the Federal Council of the Evangelical Churches of England.

1. The *Appeal to All Christian People* began with the acknowledgment that "all those who believe in our Lord Jesus Christ and have been baptized into the Name of the Holy Trinity" share "membership in the Universal Church of Christ which is His Body." It went on to state that, "while considerations alike of history and present experience justify the claim which we make on behalf of the Episcopate," the Conference did not "call in question for a moment the spiritual reality of the ministries of those Churches which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

2. A sub-committee was appointed by the Conference to report on re-union with non-episcopal Churches. It was noted by this sub-committee that, in the course of negotiations for union,

"some provinces of our Communion, while agreeing to unite with a non-episcopal Communion on the basis of the acceptance of Episcopacy for the future, might be faced with the necessity of providing for the contingency that many

ministers who at the time of the union were working in the non-episcopal Communion would remain after the union without episcopal ordination. The following suggestions appear to us to satisfy the conditions of local freedom explained above :

" (*a*) Ministers of both the uniting Communions should at once be recognized as of equal status in all Synods and Councils of the United Church.

" (*b*) The terms of union should not confer on non-episcopally ordained ministers the right to administer the Holy Communion to those congregations which already possess an episcopally ordained ministry ; but they should include the right to conduct other services and to preach in such churches, if licensed thereto by the bishop.

" (*c*) All other matters might well be left to the decision of the Provincial or General Synods of the United Church, in full confidence that these synods will take care not to endanger that fellowship with the Universal Church which is our common ultimate aim."

These suggestions were approved by the full Lambeth Conference.

3. It was also proposed by the bishops that a further central conference should be held between representatives of episcopal and non-episcopal Communions. This proposal was welcomed by the Federal Council of the Evangelical Free Churches of England in September, 1921, and supported by a resolution of the National Council of the Evangelical Free Churches of England six months later. The Anglican representatives on the conference, appointed by the two Archbishops, were : The Archbishops of Canterbury and York, the Bishops of London, Winchester, Gloucester, Ely, Lichfield, Peterborough, Chelmsford, Hereford, and Ripon ; to whom were added the Bishop of Salisbury, Dr. Headlam, and Dr. Walter Frere.

In November, 1921, the Conference met at Lambeth, with the Archbishop of Canterbury in the chair, to consider " some of the issues involving large questions of principle which had been raised during the Conference."

After prolonged meetings, the committee issued a report in May, 1922, from which the following sentences are extracts :

" A ministry of the Word and Sacraments is a Divine ordinance for the Church, and has been since the days of the Apostles an integral part of its organized life. It is a ministry within the Church exercising representatively, in the Name and by the authority of the Lord Who is the Head of the Church, the powers and functions which are inherent in the Church. It is a ministry of the Church and not merely of any part thereof. No man can take this ministry upon himself. It must be conferred by the Church, acting through those who have authority given to them in the Church to confer it. There must be not only an inward call of the Spirit, but also an outward and visible call and commission by the Church. It is in accordance with Apostolic practice and the ancient custom of the Church that this commission should be given through Ordination, with prayer and the laying on of hands by those who have authority given to them to ordain."

Agreement was also reached that the episcopate ought to be accepted for the United Church of the future as " the means whereby the authority of the whole body is given," and that " elements of presbyteral and congregational order " ought also to be maintained as " permanent elements in the order and life of the United Church."

And it was added :

" The acceptance of Episcopal Ordination for the future would not imply the acceptance of any particular theory as to its origin or character, or the disowning of past ministries of Word and Sacrament otherwise received, which have, together with those received by Episcopal Ordination, been used and blessed by the Spirit of God."

The report of the committee was unanimously approved by the Conference, which included the two Archbishops.

4. In September, 1922, the Federal Council of the

Evangelical Churches of England received this report. "We appreciate," the Council replied, "the association for the first time, in a document of the character of the Joint Report, of presbyteral and congregational order along with episcopal. We are of opinion that the combination of all these elements is the only possible basis of policy for a reunited Church." The Council also mentioned several "practical difficulties which yet remain to be considered," among which was mentioned the "Status of the existing Free Church Ministry."

5. Following on this suggestion, the Anglican representatives on the Conference submitted, in July, 1923, a memorandum on *The Status of the Existing Free Church Ministry.* This was prefaced by two important qualifications—first, that the memorandum was not to be regarded as an "official interpretation of the Appeal," the responsibility for its contents being "limited to those who present it"; and, second, that "in what follows in this memorandum, it will be understood that we have in mind ministries which, in some real measure, are given and exercised in accordance with the principles set forth in our first report—ministries which rest upon a long-established order, which have been conferred by some solemn and authoritative act implying Ordination to the Ministry of the Universal Church and not merely a commission to the ministry of a particular denomination, and which are regarded as involving a lifelong vocation."

"Such Free Church Ministries," the memorandum states, "we find it impossible to regard as 'invalid,' that is, as null and void, or as effecting none of the purposes for which the ministry has been divinely ordained in the Church of Christ. . . . It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view"—though they may be, in varying degrees, irregular or defective—"are real ministries of Christ's Word and Sacraments in the Universal Church."

After a quotation from the Preface to the Ordinal in the Prayer Book of 1662, the memorandum continues: "The Anglican Church is bound to secure the authorization of its ministers for its own congregations, and no one could be authorized to exercise his ministry among them who had not been episcopally ordained."

(The last sentence should be read in conjunction with a resolution of the Lambeth Conference, which was endorsed by the Convocations of Canterbury and York: "A bishop is justified in giving occasional authorizations to ministers not episcopally ordained who, in his judgment, are working towards an ideal of union such as is described in our Appeal, to preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers.")

6. Ten weeks later, the Federal Council of the Evangelical Free Churches of England held its annual Assembly, and considered this memorandum. The two following extracts show the attitude of the Council towards it:

"We are unable to believe that the position which, at one moment, acknowledges that Free Church Ministries are 'real ministries of Christ's Word and Sacraments in the Universal Church,' and at the next requires nevertheless that those in them must be ordained to the ministry of that very Word of Christ and those very Sacraments of Christ —that such a position will be found one on which our Anglican brethren with consistency of thinking and acting can permanently stand. . . .

"If the Church of England in the seventeenth century could receive ministers from certain reformed Churches without episcopal ordination and yet did not thereby lose its catholic identity, then it could and can—so far as principle goes—in the twentieth century admit, by some method other than ordination, those whom, despite their not having had episcopal hands laid upon them, it has formally and fully recognized as being really in the ministry of Christ's Word and Sacraments in the Universal Church."

7. In June, 1925, the Church of England representatives presented a second memorandum on the Status of the existing Free Church Ministry, in which the following sentences form part of a reply to the statements made in the last paragraph :

" In our judgment it does not follow that because certain ministries are admitted to be real ministries of Christ's Word and Sacraments, they must thereby be considered as in themselves sufficient. These considerations affect the question of the authority of the ministry. Spiritual efficacy is one thing, due authority is another. The latter is not involved in the former. . . . And this matter of due authority is to us one of the highest importance."

The memorandum goes on to state that the episcopate ought to be accepted as the means whereby the authority of the whole body shall be given to the ministry. It is pointed out that the crucial question is that of the position of existing Free Church ministries, within the period between the adoption of a scheme of union and its completion by all the ministers of the uniting Churches possessing a common authority through episcopal ordination. Some temporary modification of full episcopal ordination might therefore be considered ; such as a " solemn authorization conferred by the laying on of hands by a bishop," or ordination *sub conditione* (on the lines of conditional baptism) with the use of such a formula as " if thou art not already ordained."

8. The Free Church members of the Joint Conference considered this suggestion, and stated that there was no prospect of conditional ordination being found " adequate or acceptable " by the Federal Council of the Free Churches. They suggested, in its place, some form of " extended commission," which was not to be regarded in any sense as an ordination.

The conversations were then suspended.

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